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THE WORKS

OF

THOMAS JACKSON, D.D.

SOMETIME

PRESIDENT OF CORPUS CHRISTI COLLEGE, OXFORD,
AND DEAN OF PETERBOROUGH.

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JUSTIFYING FAITH:

OR,

THE FAITH BY WHICH THE JUST DO LIVE.

A TREATISE

CONTAINING A DESCRIPTION OF

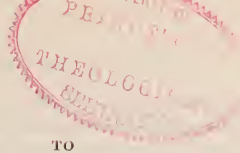
THE NATURE, PROPERTIES, AND CONDITIONS

OF

CHRISTIAN FAITH.

WITH

A DISCOVERY OF MISPERSUASIONS BREEDING PRESUMPTION OR HYPOCRISY; AND MEANS HOW FAITH MAY BE PLANTED IN UNBELIEVERS.



TO

THE RIGHT HONOURABLE

SIR ROBERT SPENCER KNIGHT,

BARON SPENCER OF WORMLEIGHTON:

The blessings of this life, and of that other to come, be multiplied.

RIGHT HONOURABLE,

THE imputations which, from experience of more learned writers' late mishaps, I see now ready to befall me, will be especially two: the one, my presuming to augment the superabundant number of books written in this age; the other, my not writing more exactly. I must request your Lordship to stand betwixt me and the latter, that I may deal the better with the former; whose force, if it come but single, I can easily put off, thus: Did I not see such men as hold all additions to the number of books formerly extant altogether needless and superfluous, continually overlading themselves with heaps of superfluities harmful to themselves and others, I should gladly entertain this their dislike of these or former labours, as a good opportunity to ease myself of future pains, and to advise my fellow ministers hereafter to spare their pens. But whiles these censurers, after the example of most now living, daily manifest their incredulity to our Saviour's approbation of Mary by solicitous imitation of Martha; a necessity is laid upon us that be his messengers, and a woe will

befall us if we do not, as well by writing as speaking, by all means possible, dissuade this erroneous and sinister choice. I may, in this regard, safely affirm, that the argument or drift of this present treatise cannot (justly) seem either idle or impertinent; because it teacheth (as the reader in the issue will perceive) the extirpation of those impertinencies or superfluities wherewith most in our days wilfully entangle themselves, to be altogether necessary to the sure rooting, right taking, or just growth of that faith which only brings forth the fruits of life. And this advantage these present comments, otherwise weak, have of more accurate labours directed to the same end they are: these, as they discover the danger of many encumbrances which usually beset the way of life to be much greater than it is ordinarily thought, so they give intimations withal of means more immediate and effectual for their avoidance; inasmuch as they derive, as well our alacrity in all good performances, as all preservatives against wicked practices, (more directly and more necessarily than commonly a man shall find their derivance,) from the essence or internal constitution of such faith as they describe. That I handle not these points so accurately as I myself could wish, much less so exactly as a judicious reader would require, the best apology I can make must be borrowed from that I have already made for the unripeness of my first-fruits, published, upon the same occasion these are, before their time. Others besides myself have taken notice of your honourable favours and kindness towards me; and secret consciousness how slow I am in private testifications of my duty, either by my pen or presence, hastened the conception of this more public and durable pledge. Which notwithstanding (as if haste had maimed speed, by overrunning it in the starting) hath been now twice as long

in bringing forth, or rather in coming to public light, as it was in coming to the birth. So long it hath been out of my sight, that the blindness of such affection as parents usually bear to their own brood newly brought forth is quite abated. To say it were ill-favoured or misshapen, is more than any parent will conceive of his own offspring. Of such defects or blemishes, as the accurate spectator will descry in it very many, divers, I must confess, it naturally takes from the father; but many withal from ill-hap not to have a midwife nearer to set it sooner, or at such time as he that gave it such shape and form as it first had might have looked on. But these are faults which I must seek to amend when God shall bless it with more brethren. This, as it is, I must humbly entreat your Lordship to accept, as an undoubted pledge of my endeavours to make myself and others, such indeed as we are in name, altogether Christians; of my sincere and hearty desire to shew myself thankful to your good Lordship as to an honourable favourer and chief furtherer of my studies. Being now to leave it, I would only impart this language to it, always to pray for a prophet's reward to your acceptance of it in the name of a prophet's child.

Your Lordship's

In all duty and service,

THOMAS JACKSON.

From my study in Corpus Christi College in Oxford,
April 20, 1615.

A PREFACE

CONTAINING

THE SUM, THE USE, AND END OF THE TREATISE FOLLOWING.

BELOVED READER,

OF that long work I undertook some years ago, (whether well or ill,) so much is after my fashion done, as were it well done might justly be accounted more than half. In these present meditations, conceived in the sweetest calm of mind, and purest vacation from any cross or molestation my God for many years had given me, I have endeavoured so to set forth the nature, properties, and use of Christian faith, as if thou follow my method in thy practice, thou shalt never, I trust, have just cause to fear lest thy faith ripen too fast, or prove unsound at the root. Now the avoidance of these inconveniences (as in the preface to my first labours is specified) was amongst others one principal occasion of my writing, after so many learned writers of this age. What then I purposed concerning this argument, and somewhat more, is at large exhibited in the treatise following. For thy better direction to trace my footsteps throughout the principal passages thereof, otherwise not so much beaten as many of the like argument are, may it please thee first to view my progress in this short map or draught.

As well of our own as foreign writers, ancient and modern, I found the most more forward to urge a cer-

tainty of belief as altogether necessary unto salvation, than clearly to teach how this certainty could possibly fasten upon objects not evident to the believer; such, notwithstanding the objects of Christian faith are held by them that hold it more certain than the principles of any human science. In the discussion of this difficulty, (sect. 1. chap. 3, 4, 5,) I do not much differ from that grand light of the English church, whose opinion (had I been aware of it before this treatise was conceived) might haply have fashioned my conceit unto the form of words wherein he expresseth his, from which my phrase or dialect doth somewhat differ. In the main point we well agree, that "faith is an assent as well unto the goodness as unto the truth of matters divine." That which he (with some ancient schoolmen) terms *certainty of adherence*, is, in my dialect, *stability or firmness of belief*; which I derive not so much from the evidence or certainty of things believed, as from their worth and goodness. All of us by nature adhere more firmly to things of great and known worth, than we could do unto the very same, if their worth either were in itself, or by us esteemed, less, albeit their certainty were equal. The next lesson which reason will hence learn is, that unto some truths our adherence may be more firm than unto others of greater evidence and certainty, in case the former excel the latter more in goodness than they are exceeded by them in evidence and certainty.

But seeing with the Romanist we admit the nature of faith to consist in assent, we may perhaps be thought to confine it wholly, as he doth, to the understanding (an error justly abandoned by most in reformed churches, who in this respect (for the most part) either define it not by *assent*, or else, to make up one entire and complete definition, match *assent* with other terms not so

well consorting with it as the rules of art in my occasions require). To answer this, (rather in defence of mine own, than any way to prejudice other men's methods, which must be measured by the end at which they aim,) the first and second chapters are premised. But some perhaps would reply, that assent, being terminated unto truth, can have no greater alliance with goodness, than with those differences assigned unto it by other writers, rejected by us, not as false, but as not formal. And the objection (to speak the truth) could not be put off as impertinent, did we follow the Romanist in another erroneous principle not discovered, much less disclaimed by such as most oppugn them; from which principle notwithstanding the worst inconveniences can in this argument be objected to their doctrine directly follow, and are not so clearly or fully avoided by those that contradict them, as by us that assent unto them in defining Christian faith by *assent*. Not with the modern pontifician only, but generally amongst the schoolmen, faith and works are so dissociated, as if they were of lineages altogether distinct, and had small or no affinity. Most protestant writers acknowledge them to be of entire blood, yet somewhat farther removed than in my opinion they are. The principal reason whereof, as I conjecture, is, that they esteem more of school-philosophy than school-divinity; and with the schoolmen, specially Aquinas and his followers, imagine the will and understanding, from which faith and good works in their heraldry severally descend, to be faculties really distinct, like brother and sister, being indeed but two names, or titles of one and the same intellectual nature: as truth and goodness (their supposed really different objects) in matters moral differ only in degrees of apprehension; as one and the same person known afar off under the common

notion of a man, is ofttimes clearly discerned by his approach to be an honest man and our loving friend. Suitably to this true philosophy, learned out of the best professors of that faculty, and (to omit other schoolmen) out of the wise and learned Gerson, I place faith neither in the will nor understanding, but in the intellectual nature, as subject to both these titles or appellations. The inference hence taken is, that faith, although it be formally an assent, may be as immediately terminated unto the goodness as unto the truth of revelations divine. And these being, of all the matters that can be revealed or known, both in themselves and in respect of us, far the best, I make that faith which primarily distinguisheth a true Christian from an hypocrite, or fruitless professor of orthodoxal religion, to be an assent or adherence unto revelations divine, as much better than any contrary good the world, the devil, or flesh can present to pervert our choice of what they prescribe for our saving health, or habitually to interrupt or hinder the prosecution of their designs. By these deductions drawn forth at large in the sixth chapter, the reader may easily perceive the link between faith and works to be most immediate and essential.

This main conclusion, whereon the most of the treatise following depends, is further confirmed (chap. 7.) by instances of sacred writers, ascribing all the victories of God's saints over the world, devil, or flesh, unto faith, or apprehension of divine promises, better than ought could come in competition with them ; all backsliding into evil, or backwardness in good courses, unto want of faith, or apprehension of God's judgments or threatenings, as more terrible than any tortures which man can devise against his fellow-creatures. Briefly, the whole drift or scope of the apostle, from

the latter part of the tenth chapter to the Hebrews unto the end of that Epistle, jumps fully with the former conclusion. Whereunto likewise the usual dialect of the Holy Spirit, when he speaks absolutely, not with reference to the solecisms of hypocrites, or such as have divorced truth from honesty, or set words and works at variance, is exactly consonant. It is generally observed by all interpreters of sacred writ, that the terms which it useth to express the proper acts or exercises of sense and understanding, still include those affections or practic faculties which are most homogeneal to them. The true reason whereof is, not because he who sees the heart, and inspires it with faith, speaks more vulgarly or grossly, but rather more metaphysically, than many divines or philosophers do; as supposing the truth before specified, concerning the identity of the will and understanding with the essential combination of truth and goodness in matters practical. The consequences hence inferred, and exemplified at large in the eighth and ninth chapters, are in brief unto this purpose: As the apprehension of divine infallibility breeds an infallibility of persuasion, or sure reliance upon his promises; so assent unto his goodness or imitable attributes assimilates our souls to them. Every object rightly apprehended or understood, imprints its similitude upon the apprehensive faculty. The divine nature therefore must leave an impression or stamp in our souls, as well of his goodness as of his veracity: otherwise we apprehend him, who is essentially as good as true, without any lively apprehension of his goodness. This stamp or character of goodness divine is as a touch to draw the soul, as the adamant doth the iron, after itself; and in this adherence of the intellective nature (once touched with grace) unto the celestial promises, the definition of

saving faith is accomplished (chap. 9.), whose general or chief properties are set forth (chap. x.). For conclusion of the first section (chap. 11.), I notify the principal errors of the Romish church, partly because method so required, partly for more commodious solution of some difficulties objected by them in the point of justification, but principally for expunging their doctrine of merits by works, which, as it is absolutely false, so it is more abominable in them than in us it could be, because their works can be but dead, being separated from the life of faith, by which ours (so we practise as we teach) are truly quickened. The controversy itself I must refer to the article of Christ's coming unto judgment.

The second part of this treatise adviseth for the directing of faith aright unto its proper end; and that we suppose to be firm adherence unto God's mercies in Christ, or inseparable union with this our Head. Of this end many that seek salvation by Christ usually fail by these means especially: first, by defective or misgrounded persuasions of faith's inherence before they have it, or of great love and loyalty to their Redeemer, whenas they remain in the same gall of bitterness that the heathens did, which persecuted all true professors of his gospel, or the Jews, which put him to death. The first roots or general originals of these dangerous mispersuasions are handled (chap. 1.). The poisonous sap or juice of Gentilism and Judaism thence propagated to most protestants, papists, or others professing the name of Christ, and boasting themselves to be the only branches of the true and natural olive, is discovered in the second and third chapters. The conclusion arising from these instances or inductions is, That faith in Christ cannot be truly notified but by sincere love, nor such love to him other-

wise known than by doing his Father's will, or observing his commandments; and in observing some or many of these, we may be so zealous as to lay down our lives, and undo ourselves and our posterity, rather than leave them undone, or transgress them, and yet prove but pseudo-martyrs[a]. Ignorance of this flench hath been the mother of much blind devotion (to omit the instances specified in the body of our discourse) in such gallants as went to recover the Holy Land, it being received as an undoubted maxim in the divinity of those times, That whosoever was slain by the Turk or Saracen should assuredly wear a martyr's crown in heaven; which all that died in that war I am persuaded did not: howbeit I do no way disparage the just occasions of that war, only I wish the like, whensoever they fall out again, may be prosecuted with more discreet religious zeal. The issue of the fourth chapter, wherein the qualification required to martyrdom, with other like points, are handled at large, is, that the sincerity of our faith and love must be tried by an unpartial and uniform observation of all God's commandments, as is proved in the chapter following; first by the authorities of Siracides, a man well acquainted with the sacred dialect, one from whose writings we may best gather the force and extent of belief in St. Paul's disputes, within whose limits is included that uniformity of works which St. James requires unto justification or salvation; by whose apostolical authority the former conclusion is refortified. In perusing of the first chapter recall to mind, or have recourse unto the points set down (chap. 8. sect. 1.),

[a] Omnium una mens erat, et eadem sententia, eos qui sic in acie procumbebant, vitam mereri perpetuam, et in parte sortis sanctorum, prædestinato collocari in lumine. Willerm. Tyres. Archiepisc. Hist. lib. 3. cap. 9. vide et 6.

and unto those passages of the eleventh, wherein the different value or diverse acceptions of faith in St. Paul and St. James are discussed.

Others again fail of the former end of faith, (i. e. union with Christ, or reconciliation with God by his mediation,) either by inverting the use of faith, or by mistaking the measure of sanctifying graces necessary to salvation. The former error is peculiar to the Romanist, who labours to mispersuade himself and others, that faith is given him as a bare foundation of other graces, or as a talent for freewill to traffick with, until he obtain such a full measure of inherent righteousness, as shall immediately acquit him of all reckonings between his Creator and him, by expelling all relics or stains of sin as utterly out of his soul, as the water doth the air out of the vessel which it filleth up to the very brim. The dangerous consequences of this error are handled at large (chap. 6. and 7.). And unto the use and measure of faith, and other graces inherent, I reduce the controversy of justification, here inserted, contrary to my first intent, lest otherwise I might have ministered some offence unto the church wherein I live, or left some scruple in the reader's mind, how faith should justify without works; the link or bond between them being so strict and essential as I make it, almost identical. The same doubt naturally offered itself from the discussion of St. James his meaning, partly in the chapter precedent, partly in the last chapter of the first section. Out of sundry other passages of this discourse it likewise appears, that the works required to justification by St. James are virtually included in the faith whereto St. Paul ascribeth justification: whence it may seem to imply a contradiction in the very terms, to say we are justified by faith alone with-

out works, if in justifying faith works necessarily be included.

As the Trent council's doctrine, which upon penalty of damnation exacts a measure of inherent righteousness, whereof mortality is not capable, nurseth final doubting or despair; so others, in opposition to it, minister occasion of carelessness or presumption, either by not urging such a measure of perfection as God's word requires, or by deeming that sufficient enough to salvation, although it be subsequent to justification. Whereas he that can once fully persuade himself he is actually justified, will not easily be brought to doubt whether he want ought necessary to salvation. All of us that have forsaken the Romish church rightly acknowledge the end and use of faith to consist in calling upon the name of the Lord in the day of evil and temptation, and that all such as call upon him faithfully shall be saved. But many of us are either much mistaken by our hearers, or else deceive ourselves, in imagining faithful invocation of God's name through Christ to be one of the easiest points or operations of faith, being indeed the most difficult, because the final service, whereunto all other obedience to his laws, and daily wrestlings with flesh and blood, do but inure us, as soldiers in the time of peace and truce are trained against the day of battle. All persecutions or exercise of our patience are in respect of this last conflict with hell and death, wherein victory is obtained only through faith in Christ, but as playing at foils in a fence-school to better skill and courage in trial of masteries at sharp. These and like points are handled in the two last chapters of this second section, not so fully as these times require, but large enough for hints to popular sermons.

The third and last section shews the necessity and use of human industry for attaining unto the faith whose nature and properties are set forth in the first; notwithstanding that such faith is the sole gift of God, not wrought in part by us, but wholly created by him. The points whereto our endeavours must be addressed, thou shalt easily perceive by the titles of the chapters; only let me request thee to bear in mind chap. 6. of section 1, whilst thou readest the fourth of this third; as also to compare chap. 9. of section 1. with the eighth of this.

Order of doctrine did require that I should set down the nature and properties of that faith by which the just do live, before I admonish for avoidance of mispersuasions concerning the present possession, right use, or regiment of it; and these again were to be prevented, before I direct for the right planting of it. Notwithstanding, he that desires to be a doer, not a hearer only of the truth, must begin where I end, and first practise the rules given in the last section, and so proceed to the first and second. Thus he shall find every section suited to the three branches of his vow made in baptism, as they are set down in the Catechism authorized by our church. The first, "To forsake the Devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh." The third section expounds the meaning of this resolution, shewing withal that serious endeavours to perform it are ordinarily precedent to the infusion of faith.

The second, "To believe all the articles of the Christian faith:" the nature and properties of this belief are set down in the first section. The third, "To keep God's holy will and commandments, and to walk in the same all the days of his life." How belief of

the creed doth enable us to this observance, is partly shewed in the first, but more fully in the second section; wherein likewise is handled at large, how far we are bound to observe God's commandments. How necessary prayers are, either for attaining to this perfection, or for absolution from all our sins after faith is infused, (which is another principal part of that Catechism,) the reader may be informed by the latter part of the same section: what it shall please any well affected to advise me of, as either defective or amiss in this treatise, shall, by God's assistance, be amended in my Exposition of that Catechism, a work upon special occasions, lately begun for the benefit of the unlearned.

Besides these generals, every part of this treatise hath a peculiar use for more commodious explication of the articles following. The last section hath special reference to the article of everlasting life. The second, to the articles of Christ's death, his passion, and coming unto judgment; and contains withal an elench of those vulgar fallacies which must be avoided before we come to search what certainty of justification or salvation may be had in this life, or of whom it may be expected. The handling of these fallacies, in my first intention, was referred to the articles concerning Christ and remission of sins[b]. The first section hath a transcendent use throughout all the articles following. What peculiar reference the several passages of it have to particular articles, will better appear in their several explications; whereunto my next labours are now consecrated. God of his infinite mercy assist me inwardly with his grace, and bless me outwardly with that measure of health, of vacancy from other business, and whatsoever means he knows fittest for his service.

[b] See the preface to the first book.

TO THE AUTHOR.

Sir,

According to your request, I have perused your book: I would my occasions had been such that I might have overseen the press also. I would have thought no pains too much for this purpose; partly for the love I bear to the author, but specially for the liking I have of the work. You know my nature, far from flattery; and I know yours, as free from ambition. Yet if I should speak what mine heart thinks, and as the truth would give me leave, perhaps it might be subject to misconstruction. I will only say thus much; I have profited by reading of your book, and so I think will he say, whosoever shall read it with deliberation and understanding. And so I leave you and your labours to God's blessing.

Your ever loving friend,

HENRY MASON.

SAVING FAITH,

OR,

THE FAITH WHEREBY THE JUST DO LIVE.

SECT. I.

Of the Nature, Essence, and Properties of that Faith by which the Just do live.

CHAP. I.

Rules of Method for the right Differencing of that Assent wherein Christian Faith consists.

1. THAT Christian faith includes an assent to supernatural objects, or truths revealed by God, especially concerning Christ, the means of man's salvation, and matters of the life to come, hath been declared before: nor is there or can be any dissent among professors of Christianity about the quality of this assertion, seeing the acknowledgment of such revelations doth primarily distinguish Christians from Jews or infidels. About the extent or quantity of the object assented unto, or revelations thus acknowledged, difference there is betwixt us and the Romanist; some doubt there may be amongst ourselves. The Romanist will have the object of Christian faith as directly to comprehend unwritten as written revelations divine; we take the actual and ordinary limits of it from the plot drawn by the pens of prophets, apostles, and

evangelists. Two entire moieties we make of it, and no more; the Old Testament delivered unto us by the Jew, and the New acknowledged by the Roman church. The principal doubt amongst ourselves, (the discussion whereof will naturally fall in the article of remission of sins,) is, whether our personal election, predestination, salvation, or possessory right in state of grace, be directly contained under the formal object of Christian faith, as any proper integral or homogeneal part there- 602
of, whereunto the former assent may be immediately terminated. Examination of the difference betwixt us and the Romish churches comes not at all within the compass of this present survey.

2. It is agreed on all sides again, that every assent unto supernatural truths revealed, of what rank soever, sufficeth not to the attaining of supernatural and eternal bliss, which is the only end and mark by approach whereto, or declination from which, the sufficiency or insufficiency of faith, as Christian, must be measured. Yea, some there be so far from thinking every assent should fit the former purpose, that they seem scarce to vouchsafe assent any room or place in the definition of such belief or faith as we now treat of, but rather suspect it as a term, though of itself indifferent, yet abused by popery. Lest I should mistake them, or their followers me, the point questioned I would thus propose: Whether they dislike assent should be acknowledged as the supreme kind or stock whence all particular branches of faith should lineally descend, as divers persons of the same kindred do from one and the same first progenitor; or whether they would admit some other compeer with it, from which true Christian faith should more immediately be derived, as from a joint, but a better or more proper original; or lastly, whether they hold it an indignity for such

faith to derive its pedigree at all from assent, as from any part of its first original. If they be for this last opinion, they are too nice to admit any logical dispute; if for the second, I request them to permit me my method as charitably as I allow them theirs. Albeit perhaps I could guess the original of their disliking my terms to be only hence, that they, observing fewer differences betwixt assents than haply may be found, think when we define Christian faith by *assent*, we mean only a bare assent.

3. He that would define man to be a substance, or bodily living creature, should come far short of the truth; which notwithstanding he shall never be able to hit but by following the same line. For man is but the complement or perfection of bodily living creatures, as these are of material substances. All the differences of either he hath not in him; albeit nothing essentially in him, which is not either a true and formal difference of substance generally taken, or some kind of soul endued with life. And the only right way to find out the entire nature or complete essence of man, were to seek out as they lie in order all the proper differences whereby substances from the highest to the lowest are essentially and formally divided. In divisive progresses, specially if they be long, often shall he be enforced to cut or interfere that will follow his method, which of living creatures made some to have feet, others none; and of such as had feet, some to have feathers, some none; justly taxed by the great philosopher[a]: for what affinity have feet with feathers? kindred betwixt them there can be none, direct and lineal. He had framed his next steps aright, had he thus proceeded: Of living footed creatures, some have two feet, some four, some more, some fewer; of both

[a] Perlege Aristotelis libros de partibus animalium.

sorts, some are solid footed, some cloven; of cloven footed creatures, some have toes, some claws, others talons; and of all these, some more, some fewer.

4. But as few take notice of more descents in meaner families than fall out within their own memory; so most writers omit this direct prosecution of genealogies 603 in matters moral, or not distinguishable by ordinary sense without accurate or laborious inspection. Howbeit I have ever been of opinion, that the continual adoption of foreign differences for want of proper (a fault most common to curious dichotomists, never allotting more than two branches to one stock, whence scarce either naturally grows) doth breed as many needless intricate difficulties in the search of truth, as frequent alienation of lands from name to name, by often matching with uncouth families for want of succession in heir-males, doth in trial of titles of honour or inheritance. Even in the order or rank of material and sensible bodies, which in a sort marshal themselves unto our view, we usually suffer the intermediate links of the chain by which we should proceed to lie double and unfolded, coupling things close together which nature had set far asunder. As what a cross double is it we use before we make that long leap, or vast stride rather, as it were with one leg shackled and another loose, when proceeding from vegetables to creatures endued with sense, we say of them, some are rational, some irrational! Thus indeed we might cast about to entangle one that would deny a manifest truth, or to be sure to encompass a truth undiscovered: no fit method it can be for orderly suiting our conceits to the real natures whose knowledge we seek; but rather a trick to cast off such as would artificially hunt out nature's footsteps in her progress, as not loving to range at random in hope to stumble upon their game.

First, neither is irrationality any further degree of sense, nor doth *sense* express that general notion whereto reason is as directly subordinate as mere sense. Secondly, betwixt reason and that general notion of knowledge or perception by some branch or other whereof every sensitive creature exceeds vegetables, the intermediate degrees of sense are many; yet every one almost as directly shooting out of other, as that part of the vine-branch which grows this year doth out of such as grew the former. Vegetables have life, but perceive not the defect or competency of that nutriment by which they live, altogether uncapable either of pain or pleasure. The first rank of such as we call *sensitive creatures* are pained by defect and pleased by competency of necessary nutriment, but perhaps with nothing else; capable only of contraction and dilatation for lessening grief and enlarging content; otherwise immovable. Others evidently enjoy the sense of touching, which is the only root of taste, always furnished with motion requisite for satisfying appetite, or generally for attaining such pleasures or avoiding such grievances as accompany either of these two senses. From these more imperfect senses spring smelling, hearing, seeing; and these again are perfected by other internal more noble sensitive faculties, as memory, fancy, and the like; all subordinate unto reason, wherein man exceeds all other sensitive creatures, as being last framed according to the image of his Creator.

5. Now as he that desires the exact knowledge of man should first know the intermediate parts, differences, and junctures of this chain, which reacheth from the first perception of pain or pleasure unto reason; so he that hopes to find out the true nature of supernatural belief or assent should first seek the superior

differences or degrees of assent in general. And here we suppose that the assent of Christian faith, though supernatural, is contained as formally under the most 604
common notion of assent, as reason, though springing from an immortal root, is under that general knowledge or perception which is alike communicable to creatures mortal. Supernatural faith we likewise suppose to be more necessary to the right discernment of matters spiritual, than an immortal soul for the apprehension of things eternal, although true it be that the conceit of eternity cannot enter into mere mortality.

CHAP. II.

The usual Division of Faith or Assent into Historical and Salvifical, not so formal as rightly to fit the Method proposed.

1. A DISTINCTION there is of historical, temporary, and saving faith, often used by learned divines very fitly to their occasions, howbeit expressly rejected by some, and (for ought I have read) avouched by none for an artificial or formal division; in which regard, as in many cases I must approve it, so in this business I may not follow it, intending the search of such differences as formally divide assent, and are essential unto Christian faith. Of which rank to be salvifical, doubtless is not. For to *save*, take it in what sense we list, actually or potentially, is either an operation, or a property in order of nature following true and lively faith; whereas the essential differences must go before it. Besides, two points there be very questionable, but in this place not determinable. First, whether in men never attaining unto salvation there may not be faith for essence, quality, and degrees one and the same with that which saveth others, only different in want of radication or durability; as many men are

not so long lived as others of the same complexion or constitution of body: the second, whether any faith, though supposed to continue unto the last end of life, be sufficiently qualified for justifying by the bare essential nature or quality, or rather a competent measure or quantity be necessarily required with these unto so weighty a business. Omitting these questions for the present, it shall suffice to search the true nature and properties of that faith which doth justify, or which primarily distinguisheth a true Christian from an hypocrite.

2. Such faith questionless is not opposite, but subordinate, or rather coincident to historical assent; whose latitude, or degrees of intensive perfection, is commensurable to the different esteem of authority in historians. He should much disparage Tacitus, Livy, Dion, or Halicarnassensis, that made no better reckoning of their histories than of Dictys Cretensis or Ctesias; so should he much wrong the memory of sir Thomas Moore, that gave no more credit to his History of Richard the Third, than to divers passages in Hector Boethius, or in some other writers of English or Scottish affairs. But much greater indignity should he offer Moses, or rather the blessed Spirit, that would not believe the Book of Genesis much better than the former, or any domestic story. Finally, seeing historical belief is but an assent to historical narrations, whose strength increaseth according to our better esteem of the historian; I should suspect my heart of profaneness if I did not believe the sacred story by that sacred faith by which I hope to find salvation. Yet besides this different esteem of historians, whose latitude, as it comprehends as well divine as profane, is as great as the altitude of the heavens above the earth; many other grounds or motives there be, where-

by our assent to divers narrations in the same author may be much strengthened, and yet the title it had not thereby abrogated, it may continue historical still. As if an unknown writer of times and countries, otherwise sufficiently known, should now come to light; a judicious critic or well experienced antiquary, upon serious comparison of all circumstances or matters related, or due consideration of his manner in relating them, would apprehend far more sure grounds of assent to divers passages than a novice that had never gone further than Stadius upon Florus, Sleidan's Four Monarchies, or Bodin's Methods.

3. Or, not to speak of critical skill in this kind, such I profess is my simplicity, that albeit no other writers but ancient poets have ever intimated the general deluge, yet the sight of such stones as the exquisite and ingenuous antiquary[b] assures me have been found in places far from all approach of any inundation that hath happened within the times mentioned by any historian except sacred, as much resembling the cockle as others do the oyster, from whose shell it is apparent they have been newly hatched, would have moved me to suspect there had been a time,

Omne cum Proteus pecus egit altos
Visere montes.

[b] Camden in his description of Richmondshire. Quod in montium autem summitatibus, ut etiam alibi lapides nonnunquam fuerint reperti cochleas marinas, et alia aquatilia referentes: si non sint naturæ miracula, refusi in omnem terram sub Noe, diluvii certa esse indicia, cum Orosio Christiano historico indicabo, Refuso (inquit ille) sub Noe in omnem terram mari, immissoque diluvio, cum toto orbe contecto, unum spatium cœli esset ac pelagi, deletum fuisse universum genus humanum paucis in arca fidei suæ merito ad substituendam originem reservatis evidentissime veracissimi scriptores docent. Fuisse tamen illi contestati sunt, qui præterita quidem tempora, ipsumque auctorem temporum nescientes, tamen ex judicio et conjectura lapidum quos in remotis montibus conchis et ostreis scabros, etiam sæpe cavatos aquis visere solemus, conjiciendo didicerunt.

Scarce can I imagine any could be so wayward or incredulous as not to give Cæsar what belongs to Cæsar, firm credence to his Commentaries, at the least as far as they only in general relate his conquest of this island, or first planting of Romans here; if digging his ground he should (as others have done of late) find by chance some ancient Roman coin with Cæsar's image and superscription upon it, or other monuments in every point answerable to historical relations of customs practised by the Romans while they inhabited this land.

4. Were most men's assent unto sundry passages in sacred story grounded but upon like sensible and unquestionable inducements, it would draw them nearer to salvation than oft they come. And my pains (I hope) shall not prove unprofitable, in searching out plenty of undoubted experiments more exactly answerable to the exact relation of prophets and evangelists. For myself I rest assured, that, if we will not lay the blame where it is least deserved, our faith is not to be reputed unsound or non-salvifical because historical; but rather ofttimes therefore unsufficient to save because not so fully historical as it might be, or in that our apprehension of divers matters related in sacred stories is not so great, so lively and sound, as to equalize the utmost limits of some belief which may yet be fully comprehended under assent historical. For no
606 assent can exceed the measure of that belief or credence which is due unto sacred writers. If that on our parts be but such as it should be to God's general promises, it will more forcibly, more truly and naturally apply them to us in particular, than we ourselves possibly can do by beginning our faith at this particular application where it must end. The next thing then to be sought out is, the nature of assent in general, and what

manner of assent this is which we require as due to sacred historians, or matters related by them.

CHAP. III.

What Assent is, whence the Certainty, Firmness, and Stability of it properly arise.

1. CREATURES of every kind have several propensions or inclinations to such others as suit best unto their natures, and hardly admit of any rest until they get some manner of union or conjunction with them. That which in substances lifeless, or merely natural, we call *propension*, descending to such as are endued with knowledge or apprehension, is differenced by the title of *desire*. The propension most native to the intellective faculty is desire of truth, unto which, found out, the adherence must needs be correspondent; and this adherence[c] we properly call *assent*, which notwithstanding by a great artist[d] is defined to be "a knowledge or apprehension of convenience betwixt things compared in any enunciation." But this definition he chiefly intended in opposition to such as restrain assent only unto the reflexive or examinative acts of the understanding. Neither, I think, would have denied this adherence (wherein assent more properly consists than in knowledge, which it necessarily supposeth) to be an unseparable concomitant to all acts of knowledge, whether reflexive or direct; especially if their objects be worth the contemplation. For unless that proportion, which breeds a mutual liking betwixt the objects apprehended and the apprehensive faculty, vary; con-

[c] This importance of assent Tully gives us in that speech: Uberius ista quæso: hæc enim spinosiora, prius ut confitear, me cogunt, quam ut assentiar. 1. lib. [c. 8.] Tuscul. et initio.

[d] Vide Vasquez. in primam secundæ disputat. 79. cap. 3. num. 12. vide eundem disput. 62. cap. 3. num. 9.

tinuance of union is always as much desired after it is gotten as the union itself was before. Wherefore, as desire of truth brings forth motion, by impelling our souls unto the search of it; so the apprehension of it necessarily infers a settling or fastening of them to it found. For as rest terminates the natural motions or actual propensions of lifeless bodies; so the desires of the sensitive or intellective nature, attaining their proper objects, are always crowned with joy, pleasance, and complacency in their purchase.

2. That such is the nature of *assent,* as we have said, may appear from its contrary, *dissent;* which, over and above knowledge or apprehension, includes an aversion in the intellective faculty, or a bearing off from what it apprehends as false. Whence he that bears testimony to an untruth may as truly be said to assent unto it, as his action may be accounted voluntary that casts his goods overboard in a storm; which
607 kind of action the philosopher[e] makes to be mixed, though more inclining unto voluntary, because it takes the denomination especially from the present resolution. So likewise in the former testimony there is a mixture of assent; because albeit the party simply knew it for untrue, and therefore dissonant to his intellective nature; (which can no better brook the apprehension of apparent disconvenience betwixt things compared in enunciations, than the sense of touch can the impression of heat and cold together;) yet for the time present he is not averse from it, but rather adheres unto it, as it lies in his way to honour, gain, promotion, or other sinister ends, upon which his mind is more strongly set than upon truth.

3. Doubt, likewise, (which is the mean betwixt assent and dissent,) if it proceed from want of examina-

[e] Vide Arist. Ethic. 3. cap. 1.

tion, is but a suspense or inhibition of the soul from any determinate inclination one way or other; if from apprehension of reasons diverse or contrary, drawing near to an equality in strength, it is but a tremulous motion of the understanding, not finding where to settle or fix its approbation.

4. Certainty is but an immunity from change or mutability; and according to this general notion, univocally agrees, as well to the objects known, as unto assent or adherence to their knowledge. Those objects are in themselves most certain whose nature is least obnoxious to alteration. Assents most certain we likewise account all, of whose mutability or change there is no danger, as admitting no possibility of prejudice by oppositions of contrary opinions; whence we must of necessity distinguish between the certainty, the stability, the strength or vigour of assent or adherence unto known truths. Certainty ariseth from clearness of apprehension; stability, from the immutability or settledness of the exact proportion betwixt the apprehensive faculty and the object on which the clearness of apprehension is grounded. The strength or vigour of every assent springs from the worth or right valuation of the object. For unto all truths alike clearly apprehended our adherence is not equal, but greater to such as are apprehended of greatest use or worth; albeit the danger or possibility of dislike or disproportion between the object and the apprehensive faculty be more than is between it and other objects, the clear apprehension of whose certain truth may much less affect the soul.

5. That the certainty of assent doth accrue, partly from the certainty of the object, but more immediately from our apprehension of it, is set down at large in the first section of our first book: that the strength of

our assent, or adherence unto supernatural objects, doth naturally spring from a right apprehension or estimate of their worth, was intimated in the second section of that book, and will manifest its truth throughout this whole discourse: what temper or disposition of the apprehensive faculty is fittest for grounding the stability of certain adherence unto divine truths, shall be generally shewed in the last section of this book; more particularly in the several articles wherein the danger of dissent or dislike is greatest. Now seeing certainty is the only sure ground of all stability or strength in persuasions, without which supposed to their beginnings, the greater they are, the worse they prove in their endings; the subject of the next inquiry is, What measure of certainty or evidence is required to the nature of that assent wherein Christian faith consists.

CHAP. IV.

608 *What Correspondency, Evidence, and Certainty hold in Assent or Persuasions: what Measure of either, in respect of what Objects, is necessarily required to the Constitution of that Assent wherein Christian Faith consists.*

1. ASSENTS (as all agree) are most properly differenced by the diverse measures of their credibility, certainty, or perspicuity, whose growth in matters secular is always equal. That the objects of our belief are all in themselves most certain, were damnable to doubt. But whether unto the nature of that assent whose differences or properties we seek, such exact certainty be so necessarily required, that without it we cannot truly be said to have Christian belief, is somewhat doubtful. Or if such certainty be so necessary, the doubt is greater whether the evidence must, or if it must, how possibly in this life it can, be thereto commensurable. But by apprehension or representation

there can be no belief or knowledge of any truth. And if we seek all the differences or properties of apprehension or representation, what any of them, besides such clearness or perspicuity as satiates the passive capacity of the apprehensive faculty, should confer unto the certainty of knowledge, or assent thence resulting, is inexplicable. Even the most acute amongst the schoolmen[f], whiles they seek to clear this doubt, do but falter or tautologize, or finally confound the strength of adherence which ariseth from the worth or amiableness of the object, with the certainty of persuasion or credence which is the proper consequent of clearness in apprehension or representation.

2. If it be replied, that the certainty of our belief depends upon the authorities of the teacher, the doubt still prosecutes the solution. For either must our apprehension of his skill and fidelity be clear and evident, or else our persuasion of it remains uncertain, and our belief at the best but conditionally certain: notwithstanding it hath been generally held in the schools, that faith is no evident assent, because of ob-

[f] Ad probationem cum assumitur quod nullus tenetur firmius adhærere conclusioni, quam sit certitudo notitiæ propter quam illi adhæreret: ista posset concedi cum aliqua conditione, scil. si ille teneatur adhærere conclusioni præcise propter certitudinem notitiæ: ubi autem non subest dicta conditio, propositio est simpliciter neganda: in proposito autem non subest quoniam non præcise propter certitudinem aliquam notitiæ (proprie loquendo) sive conclusionis, sive principiorum, teneatur catholicus adhærere talibus. Quinimo quicquid sibi proponatur per scripturam vel ecclesiam, fore credendam, nulla alia notitia habita credere tenetur. Ad confirmationem, cum dicitur nullus credidit nisi quia illud sibi constat; si loquatur de constantia notitiæ, falsum est: si de constantia adhæsionis, tunc etiam potest negari: quia æquivalet isti; Nullus credit aliquod nisi quia credit illud; quæ in sua proprietate non est vera.—Greg. Arim. in 1. Sent. dist. 1. quæst. 1. artic. 4. [Prologi.] The like imperfect solution Valentian hath, where he disputeth this question against the same author. Fran. de Mar. and Petir Abaylard or Peripat; which held faith to be *assensus evidens.*

jects not evident or apparent, unto which tenent we did thus far in the beginning of this work subscribe, that it was not directly evident; which opinion, whether it be true of all, or of some principal objects of our faith, or how far of any, we are now further to discuss.

609 3. The Romanist exacts a certainty of assent in the believer more exact than demonstrative sciences afford, and yet makes divine revelations not only not evident, but inevident and obscure, the method of faith even a labyrinth of obscurities[g]. And for ought I can perceive, this obscurity in respect of every article is alike all, even whiles the assent becomes most certain and infallible. Yet questionless, whether the immediate ground of our assent be evidence of truth in the object, or some inferior degree of distinct apprehension approaching thereto; the growth of certainty in the persuasion is always turbulent and preposterous, unless the apprehension of truth in the object grow more and more perspicuous, and so come nearer and nearer to the nature of evidence properly so called. Every degree of certainty we get in belief not thus grounded is but a step to sorcery. For what is the sorcerer's fault, but that he believes those things most firmly of whose truth he can have no distinct apprehensions, but some pretences of warrant from the authority of scriptures, or practices of holy men therein recorded? This gross error in compounding faith of obscurity and exact certainty, is one especial root of popery in grain, as elsewhere I am to shew. And this certainty of persuasion which they thus enforce upon themselves, without proportional increase of evidence or perspicuity apprehended in the object, hath the same pro-

[g] So Valentian terms it, whose words are cited in the Appendix to the third book.

portion to lively faith, that stubborn foolhardiness unto true valour. Few of Jesuitical instruction but are as adventurous as most of God's saints have been, were the causes they manage as good, their motives to undertake them as evidently warrantable, or their intentions as sincerely sound. But the Jesuit or his catechist, nursing a conceit of obscurity in the object of belief to ground a title unto merit[h], (for what reward were it worth to believe an evident truth?) out of the stubbornness of his forced persuasions, or violent certainty meeting with this vail of darkness, wherewith he purposely hoodwinks himself, runs upon any mischief his superiors shall design him unto as stoutly and boldly as blind bayard rusheth into the battle; which way he should go he sees not, he cares not, save only as his rider spurs him, or rather as the Devil drives him; destitute of clear aim by the word of God, he desperately flies, like an instrument of battery, whither his living rule of faith shall level him, though it be to ruinate the state wherein he was born, or overthrow that church which gave him Christendom.

4. But a great deal more easy it is to discern the grossness of error come to full growth, than to discover the first root whence it springs, or assign the original breach betwixt it and truth, commonly united in the same trunk, like the two opposite branches of Pythagoras' letter. As much as in reason can be required of us, will be to guess or give aim (as our custom is) *grosso modo*, leaving the exact designation of that

[h] To this purpose they abuse a saying of Gregory: Fides non habet meritum, cui humana ratio præbet experimentum: which notwithstanding he meant of the incomprehensibility, not of the perspicuity of objects believed. His words at full are these: Divina operatio si ratione apprehendatur non est admirabilis: nec fides habet meritum, &c. Greg. Hom. 26. in Evang. But of his opinion in this point we shall have fitter occasion when we come to speak of merits.

mathematical point or angle, wherein truth and error in this present business are first divided, unto more accurate eyesights. Seeing evidence, besides clearness or perspicuity, (directly and formally included in its prime and native signification,) collaterally draws with it a conceit of such plenary comprehension of the ob-
610 ject known, as fully satiates our desire of its knowledge: (for evident we hardly account that knowledge which leaves the apprehensive faculty capable of further or better information than it already hath from the particulars which we desire to know.) In the first place it may be questioned, whether that apprehension we have in this life of objects supernatural, though never coming to such full growth as may deserve the title of evidence, may not ground a greater certainty than that we have of things less certain or credible in themselves, yet evidently apprehended, or rather exactly comprehended, according to the full measure of that certainty or credibility they have. For if certainty of assent amount proportionably to the degrees of credibility inherent in the object, distinctly apprehended by us; that assent, whose evidence is defective or imperfect in respect of its proper object, (containing as is supposed almost innumerable degrees of veracity, certainty, or credibility,) may be more certain than the most exact and evident knowledge that can be had of other matters, the full measure of whose internal certainty or veracity contains fewer degrees than we did apprehend in the former. Of this assertion there could be no doubt, were the apprehension of several degrees in both alike clear and distinct; whence, of such as hold the evidence of our assent unto revelations divine to be less than that we give to human sciences, many perhaps mean no more than this, that the apprehension we have of them in this life is for evidence very im-

perfect, in respect of that which may be had of them in the life to come: whereas the evidence of some scientifical principles or conclusions (mathematical especially) is already as great as it possibly can be. Thus some opinions seeming contrary may perchance be reconciled with this distinction: Our assent to the truth of revelations divine is less than that we give to conclusions in human sciences, if we compare either evidence, as it is found in us, with the capacity of its proper object; yet altogether as great, if we compare the several qualities or degrees of evidences, only betwixt themselves. As eight while it is compared with seven is a greater number, because consisting of more unities; and yet the octonary number applied to nine, is less than the septenary applied to seven material numerables. Or, to illustrate our purpose by a comparison more familiar and proper: If a man should see the sun at midday in a cloud, and the moon in her strength; or the beams of the one in at his chamber window, and the body of the other directly in its sphere: his sight of the sun would be as evident as of the moon; although the moon he could not possibly apprehend more evidently or more directly, while his apprehension of the sun, in respect of what it might be, is both ways very imperfect. But thus, if we make an equal comparison, the certainty likewise of our assent unto supernatural objects should in a correspondent sense be said less or greater than the certainty we have of human sciences, because the objects of the one cannot possibly be better known than they are, whenas the knowledge of the other is not half so great in this life as it shall be; for the apostle (who knew many divine mysteries more evidently than we do aught) saith of himself as well as others, *We know but in part.* Yet notwithstanding, this half knowledge

of the one may be more great and certain than the whole knowledge of the other; if we compare them only betwixt themselves, not with the internal capacity of their proper objects, considered as credible or intel-
611 ligible. Or if our apprehension of as much as we know in the one, be not so clear as it is in the other, it may further be questioned, whether the excessive multitude of parts apprehended in it, though not so clearly, or the variety of motives procuring our assent, though not so evident, may not, all taken together, be as forcible to support as great certainty as ariseth from evidence in human sciences fully apprehended, more intensive in itself, yet extensively not so great, as not being grounded upon so many motives or degrees of internal certainty or veracity in the object. Thus many pillars, though all somewhat declining, may bear as great weight as fewer exactly perpendicular; or many lights severally taken, not splendent in the highest degree, may better illuminate a large room, than one or two intensively much brighter.

5. Lastly, it were worth a sacred critic's pains to observe, whether this error that gives certainty the start so far of evidence, did not spring from a confusion of that certainty which is in the object, with the certainty that may be in the subject. It is true, indeed, our assent must be conformable to the object; and therefore as is the one, so should the other be most exactly certain: but whether such exact certainty as may be had in human sciences, be not only necessary by way of duty or precept, or as the mark whereat all must aim, though few in this life can hit, but even unto the being of a Christian; or whether an earnest desire of increasing our knowledge in matters divine, joined with an unfeigned uniform practice of such duties as faith prescribes, be not sufficient at least to

many[1], albeit the certainty of their belief be not in itself so great as their knowledge in some other matters, may in charity, and for the comfort of weak consciences be doubted. Most certainly persuaded even the weakest always must be, upon the highest terms of absolute necessity, not to relinquish the profession of Christianity, not to despair of good success, not to be daunted in religious courses, for all the arguments the Devil, the world, and flesh can oppose against them. But hereto we stand in our own consciences most strictly bound, albeit the certainty of our assent unto divine matters be less than demonstrative or scientifical; seeing as well the danger that may accrue by renouncing, as the hopes we conceive by continuing our profession are infinitely greater, than any we can possibly imagine should arise from embracing contrary suggestions. It may well seem so far sufficient as not to argue any nullity of Christian faith, if our assent, upon examination or trial, prove more certain than any conclusions can be brought against it, which can never be demonstrative, nor, if well sifted, probable; and yet retaining firm adherence to the truths contained in the Apostles' Creed, and an undaunted resolution to follow the prescripts of God's word, (notwithstanding all the blasts of temptations or storms of persecutions the wicked spirits or their agents can raise against us,) we may be truly said to hold fast the faith, albeit our apprehension of the particular truths it teacheth be

[1] Aquinas and his followers grant that *veritates fidei sunt evidenter credibiles.* If by credibility they mean no more than probability, as it is opposed to certainty, their doctrine is dangerous: for so they make articles of faith to be evidently uncertain. But if they take credibility as it is common or indifferent to probability and certainty, propositions of faith may be (as we maintain) evidently certain unto some, though but evidently probable unto others in their particularities.

not so evident, nor the grounds of our adherence to them (to speak properly) so certain, as they are unto some mathematical conclusions. For what necessity is there faith should be more certain than such sciences as are more pressed to do her the best service they can, than any way to oppugn her?

612 6. Or if from the excess of certainty, or fertility of consequences evidently flowing from undoubted principles, these handmaids should plead for equal interest with their mistress in our souls; to quell their insolences enough it were, that besides the infinite reward which we have reasons many and great (though none absolutely evident or demonstratively certain) to expect in the life to come, the joy and comfort every Christian in this life may sensibly reap from the constant embracement of truths taught, or practice of duties enjoined by the rule of faith, is much greater than all the delight we can imagine should elsewhere grow. Nor doth less certainty or evidence of divine truths in particular any way prejudice, but rather advantage our firm assent or adherence to them, as long as their contemplation or practice evidently affords joy and comfort, more sincere and sweet than the most exact, most certain, and evident knowledge that can be had of other subjects; especially if this comfort they yield receive daily increase, as every Christian by steadfast continuance in religious exercises may undoubtedly perceive. For, as I said before, the strength of our adherence or assent ariseth more properly from the excessive worth of the object apprehended, than from the evidence of apprehension. Thus by the divine providence it comes about, that every Christian may fitly take up the apostle's speech, but in another sense than he meant it; *When I am weak* [in faith], *then*

[k] 2 Cor. xii. 10.

I am strong. For though his assent unto the articles of this creed, severally considered, be much less evident and certain than unto many other matters; yet if the fruits of it be evidently greater for the quantity, and incomparably more pleasant for the quality, the greater interest will their love and admiration hereby gain in his soul. And who knows whether he that made the heart of man, best knowing how prone it is to be puffed up with pride, and ready upon sudden change of its wonted diet (the beggarly rudiments of this world) to surfeit with fulness of knowledge, though of heavenly mysteries, doth not, with purpose to allay their sweetness, only season the stream or current of our desires, whilst weak and sickly, with some light tincture of his graces; seldom infusing the water of the well of life into the fountain of our corrupt affections, otherwise than by drops, whose soft instillations (during the time of our infancy in Christ) bring forth such transient apprehensions or imperfect tastes, as rather breed a longing after the like again, than any ways enable us to discern aright the nature and quality of what is past; that so the love of these everlasting truths, never comprehensible in this life, thus secretly kindling by degrees insensible in our souls, might at length break forth into a flame, much more ardent and durable, than if our apprehension at first acquaintance with them had been as evident and certain, as our first parents had of them in Paradise, or Lucifer before his fall.

7. Thus granting evidence and certainty to live and die together like Hippocrates' twins, or rather the latter to follow the former as closely as Jacob did Esau out of the womb; we may conclude, that as well the evidence as certainty of that assent wherein Christian faith consists, is in some respects less, in others as

great as can be found in any science. Both, in many (at least) rightly enjoying the name of Christians, are
613 directly much less whiles we compare particulars with particulars; as belief of several articles with assent to demonstrative conclusions. The certainty, notwithstanding, of this general resolution—That all divine truths proposed in scriptures are most undoubtedly to be embraced, though with opposition to all other professions—is as great as can be found in any scientifical conclusion, because manifestly grounded upon evidence as great as can be required in the undoubted maxims or common principles of exact sciences[1]. For unto breasts inspired with such inward comfort in this life as may nurse hope of joys unspeakable in the life to come; or unto consciences so wounded with the sting of sin, as thence to conceive fearful expectations of horrible torments after death; the wisdom of this choice—most firmly and constantly to adhere unto all divine truths whatsoever, speculative or practick, particular or general, (though apprehended directly in themselves neither as evident nor certain, but in some high degree of probability,) rather than to endanger the hopes of life, or increase fears of death everlasting, either by open renouncing their profession, or unconstant wavering between the practices they prescribe, and the contrary which the world follows—is most clear and evident. In the judgment of such as will not be partial for sensuality, against the evident testimony of mere natural reason, the rejection of the former choice

[1] This, I take it, is no more than what the learned Hooker, in a sermon upon the prophet Habakkuk's doubtful cogitation, [p. 585. vol. iii. Oxf. edition, 1836.] hath expressed; only we make that which he calls "certainty of adherence" to have evidence for its ground, not of particulars, but of the general choice here mentioned. Herein we agree, that this certainty of adherence unto particulars ariseth from their worth or consequence.

upon such experience of uncouth joys and terrors, includes more degrees of extreme folly and desperate madness, than can be imagined of certainty in any science, or of prudence in any other moral consultation. No heathen philosopher, though unwilling, because wanting all such experience, to renounce his profession, but would have condemned him as more brutish than any beast, that having such, would doubt to continue the former resolution. Now this firmness or constancy of adherence unto divine truths in particular, thus grounded upon an evident and certain apprehension of true wisdom in the former general choice, may serve as the first difference of that assent, which is necessary to the being or constitution of a true Christian, which primarily distinguisheth him from an hypocrite or worldling. Whether more be not required to full assurance of our actual state in grace, and favour of the sons of God, is hereafter to be discussed.

CHAP. V. 614

The several kinds of Evidences, whereof some are appliable unto Faith in respect of certain Articles, others in respect of others: that the certainty of Faith in respect of divine Truths not evident, is grounded upon an evident certainty of others: the Property naturally arising from this Difference of Assent, as it is of Objects partly known and partly unknown.

1. THE conclusion last inferred as I maintain not either against any lawful authority that shall command, or learned divine that will instruct me to the contrary; so, left herein to my Christian liberty, I would advise men of mine own profession not to content themselves with such general evidence or certainty; albeit perhaps sufficient to some of their flock honestly minded, but dull in apprehension of particular divine truths. Where-

fore, as well to encourage such as are come thus far to go further, as to occasion the learned to look more narrowly into these points; it will not be amiss to set down the several kinds of evidence, and which of them may in this life be had of points believed.

2. Evidence, according to the etymology of the Latin word, includes a clear, distinct, and full apprehension of objects present, and is most properly applied to the objects of sight. Amongst them, such are most evident as are most visible, or apt to enforce their apprehension upon the eye: whence the sun of all visibles is held most evident; because such as cannot see it can see nothing, and hardly can any sight be so distempered, as to be mistaken in the apprehension of it.

Hence is this appellation translated to objects of the speculative understanding, because that faculty hath most affinity with sight. And with reference to it, those things are said to be most evident that are of easiest apprehension, or most apt to imprint their truth upon it. Such for the most part are mathematical principles, common notions, or maxims, general to all sciences. For scarcely can any distemper of body or mind, phrensy excepted, work any distrust, whether the whole be not bigger than its part, whether all right angles are equal, or whether ademption of equal portions from things equal, leave not such equality betwixt them as it found. And in this sense it will be impossible to assign any object of Christian faith so universally evident as these maxims are: for unto the mere natural man most divine truths are distasteful, none so evident as to enforce their apprehension upon his heart, until he be cured of his natural distemper.

3. But as light to the eye, so to every other sense the proper object within just distance is most evident,

albeit distemperance in them may more easily breed either a dulness in the apprehension or an error in the 615
composition: as cold in the head either obstructs or corrupts our smell, albeit odoriferous objects be present; bad humours either dead the taste, or by imprinting an apprehension of themselves, make meats sweet and pleasant seem bitter, sour, or loathsome, according to the several ungrateful, noisome qualities which they communicate to the organ. Unto this last kind of evidence all assent to matters moral is more properly resembled; and upon this, such as write of mystical theology for the most part ground their discourses.

4. Besides these sorts of evidences, arising from exact proportion betwixt the passive capacities of particular senses, and the active force of the objects to imprint their shapes upon them, an evidence there is of bodily impulsion or motion; whereunto in the mind is answerable an evidence of instinct, or working, always manifest in the effect, though the cause ofttimes be hidden or doubtful. An evidence likewise there is of bodily strength, either passive, to sustain contrary force or violence; or active, to repel it by opposing the like. Proportional hereunto there is an evidence of conscience, upon just examination always witnessing either our strength or weakness to resist temptations; or our vigour, alacrity, or dulness in doing of good. But this kind of evidence belongs rather unto the trial of faith inherent, or our persuasions of it after we have it, than unto the objects or grounds whence it ariseth.

5. The Jesuit having defaced the image of his Creator (as essentially good as true) in his heart, and out of the relics of it erecting an idol in his brain to represent the visible church or pope, (both which he adores as gods for their veracity, though not for sanctity,) imagines no evidence possible in matters divine, but

merely speculative; and hence argues faith to be an assent inevident or obscure, because not evident after the same manner mathematical theorems or common natural notions are to the speculative understanding, or the sun, moon, or stars of the first magnitude to ordinary sights. As if an Englishman, Dane, or German should conclude Italians, Frenchmen, Spaniards, or generally all foreigners, to be blackamoors, because not of the same complexion they themselves are. The like looseness we find in some more ancient schoolmen's collections, that the objects of faith are neither evident nor properly intelligible, but only credible; because neither of such propositions as every one that hears will approve, nor of evident deductions from such. But the question is not of the universality or extent, but of the intensive perfection of evidence: and no man, I think, will deny, that many truths altogether unknown to most, may be as intensively evident to some particular dispositions, as general maxims are to all. Otherwise St. Paul should have had no exact evidence of special revelations made to him; no prophets of their clearest visions; not Christ Jesus himself of his Father's will, in whose bosom he was, seeing he did not make that evident to the Jews. Every man's thoughts are as manifest to himself as the principles of any science, though he cannot so certainly manifest the one as the other to his auditors. None of reformed churches, I think, did ever avouch that he could make the articles of faith evident to all endued with natural reason: but that the Spirit of God, which first revealed and caused them to be written in characters visible unto all, can as evidently imprint them upon the hearts of all his children,
616 what reason have we to deny? because *faith is the argument of things not seen.*

6. A work it were worth his pains that is not fit

for very great, nor necessarily engaged to other good employments, to observe how many opinions, which could never have been conceived but from a misconceit of scriptures, have been fastened to the temple door, as more certain than prophetical oracles. First, by continual hammering of schoolmen; afterwards by instruction given from the great pastor to the masters of Romish assemblies, which for the most part do but rivet the nails the other had driven, or drive such faster as they had entered, not without disturbance of their opposites. What a number of such opinions as the Trent council ties our faith unto as articles necessary to salvation, were in ages last past mere school-points, held *pro et con* by the followers of divers factions in that profession! And though these Trent Fathers do not expressly teach us that belief is an assent inevident and obscure; yet do they bind us to believe it to be such as none ever would have conceived, but from a mistaking of the apostle's words lately cited, which notwithstanding he uttered not any ways to disparage the evidence, but rather to set forth the excellency of that heavenly virtue. He supposed, as shall hereafter be deduced, (nor doth that learned Jesuit[1], which long ago had robbed the whole society of ingenuity, and buried it with him in his grave, in his commentaries upon that place, dissent from us,) that faith is an assurance or instrument by which the sons of God attain unto a kind of sight or glimmering, but evident view of divine mysteries, altogether as invisible, but more incredible to the natural man, than Galilæus' supposed late discoveries to mere countrymen, utterly destitute of all other helps or means for discovering such appearances, besides the eyes nature hath given them. He that saith, *Faith is the argument of things unseen,*

[1] Ribera.

did never deny it to include an evident knowledge or apprehension of some things present, which the world sees not: yet such as he there describes, it is to the regenerate only, or unto them whom God hath given this heavenly treasure as a pledge of his future favours. But *regeneration—renewing of the inner man*—or *fruits of the Spirit*, are terms as unusual for the most part in their schools, as their school terms in common talk of the illiterate among us; and yet before our regeneration, or participation of God's Spirit, we dispute of the evidence or obscurity of faith but as blind men may of the differences betwixt day and night, not able to frame any distinct or proper conceit truly representing the face of either, though daily hearing lively descriptions of both, or learned discourses about their natures or essential properties. But when God begins to open our hearts, that we may see our natural misery; it is with us as it was with such as being born blind were restored to sight by our Saviour, (as for illustration's sake we may suppose,) in the beginning of some dismal night, some hours before the moon's arisal. At the first opening of their eyes they might perceive an evident distinction betwixt the greatest darkness incident to night, by tempests, storms, or overcasting, and their wonted blindness; an evident difference again between such darkness, and light shortly after ensuing upon the removal of clouds or apparition of stars. And albeit they did hereafter expect a clearer distinction betwixt this time and that which they had often heard others call the day; yet easy it had been to have persuaded
617 them the moon's appearance had brought the morning with it, until the dawning had cleared the doubt: during which, as the sun did nearer and nearer approach, the distinction betwixt day and night grew clearer and clearer. Evident it was now unto them

that the sun should in time appear, although itself were yet unseen, whose actual apparition could only terminate the former expectation, and leave no place for further error, the brightness of it being able so fully to satiate the capacity of the visive faculty, and so all-sufficient for presenting other visibles as distinctly and clearly as their hearts could desire, to their view.

7. Though not of our outward senses, yet of the more excellent internal faculties of our souls, all of us have a natural blindness from our birth; which he alone can take away, that gave bodily sight to such as had been shut up in darkness from the womb. The first thing we apprehend directly and evidently upon this change, is the difference betwixt the state of the sons of darkness and the sons of light, and this appears greater and greater as we become more conversant in the works of light; whence springs an eager longing after that marvellous glory which in the life to come shall be revealed, whose apprehension, though in this present life distinct and evident it cannot possibly be, yet from a clear and certain apprehension, first of the prophets' light, then of the day-star shining in our hearts, it is evident unto us that in due time revealed it shall be, as fully as our souls could wish. *Beloved,* (saith St. John[n],) *now we are the sons of God, and yet it doth not appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.*

8. Even unto this great apostle, *that had seen the glory of Christ, as of the only begotten Son of God*[o], the joys which he certainly believed to be prepared for the godly, and of which he steadfastly hoped to be partaker, were as yet unseen. But was either his

[n] John [1 Ep. iii. 2.] [o] John i. 14.

belief or hope, for this reason, less evident than certain? Not unless we make an unequal comparison, or measure them partially, referring evidence to one part or quality of the object believed or hoped, and certainty to another. As well the manner, or the specifical quality, as the distinct measure of those joys he believed, were uncertain, because not evident or apprehensible. But that God had prepared such joys for his saints as no eye had seen; such, as their conceit could not enter into the heart of man whilst invailed with this corruptible flesh, was most certain to him, because most evident from their present pledge, that peace of conscience, *which passeth all understanding*, yet *kept his heart and mind in knowledge and love of Christ Jesus*, being an infallible evidence of those joys which were not evident, the sure ground of all his incomprehensible hopes. This clear apprehension of our present estate we may call an evidence of spiritual welfare; or internal sense, directly answering to that natural evidence or certain knowledge men have of their health, or hearty cheerfulness, when their spirits are lively, and their bodies strong, not disturbed with bad humours, their minds not cumbered or disquieted with anxious carking thoughts. Of errors incident to the intermediate state between the sons of darkness and the sons of light, (if any such there be,) or to our first apprehensions of this change, and of the means to avoid them, the reader shall find somewhat in the two next sections of this book, but more particularly in the
618 treatise of the Trial of Faith, or Certainty of inherent Grace. In this place we only suppose, as there is no living creature endued with those animal spirits that quicken the organs of bodily sense, but evidently feels pain or pleasure; so is there none truly partaker of the Spirit of God, but hath or may have an evident

feeling of this joy and grief of conscience; which is to other objects of knowledge truly spiritual as is the touch to the rest of our senses: yet may we not think this feeling to be alike evident in all. For one living creature excelleth another in apprehension of proper sensitive objects all alike evident in themselves, but so are not the senses or apprehensive faculties of several creatures alike nimble, quick, or strong.

9. But for mine own part, the opinion generally received amongst the schoolmen and other learned clerks, that "faith, in respect of speculation or discourse, should be an assent unevident," hath made me often to suspect my dull capacity in matters of secular knowledge. "Aristotle's philosophy I had read over, and yet could I hardly call any conclusion in it to mind, that might with greater evidence be resolved into clear unquestionable principles, than most effects or experiments revolution of times afford, may be into the disposition of a Providence truly divine. And considering with myself how grossly he should often fail, that would undertake to set forth a comment of my inward thoughts by observation of my outward actions, whenas no alteration of times, of persons, or places, ever swerved from the rules of scripture; I rest persuaded, that the same divine Providence which guides the world, and disposeth all the actions of men, did set forth these everlasting comments (which never change) of his own consultations or decrees concerning them." Again, acknowledging this eternal divine Power alike able to effect his will and purpose by ordering the unruly wills of this present age, though their policies be of a contrary mould to such as heretofore we have heard he hath defeated; the former inference, as it seemed more religious, so more evident than our adversaries make; when, from a supposition only of

some infallible authority in some present church, they presently assume it must reside in the visible Romish church representative: yet this collection they hold evident by the habit of theology, albeit they admit no discourse in assent of faith, which is their second fundamental error in the doctrine of life, another main root of Romish witchery. For thus far at least all the sons of God make faith to be discursive, that from evident experience of God's favours past or present, they always infer a certainty of the like to ensue. To the most of them in their distress it was evident deliverance should be sent them; although the deliverance itself were not so, although they distinctly apprehended not by what means or in what manner it should be wrought. The immutability of God's decree concerning the salvation of his people, whether general or particular, being as well known as the stability of his covenant for vicissitude of day and night, or other seasons; the godly, even while they were themselves beset with sorrow, and everywhere environed with calamity, or saw the church almost overwhelmed with universal deluges of affliction, might resolve for the general, that all in the end should turn unto their good, that continued in faith and love to the Redeemer, as undoubtedly as men at midnight may gather that
619 the sun shall arise, though they know not in what manner, whether under a cloud in a mist, beset with vapours, or appearing in his natural brightness. Thus (saith the Psalmist[p]) *Heaviness may lodge with us for a night, but joy cometh in the morning.* Yea, *Thus saith the Lord, which giveth the sun for a light to the day, and the courses of the moon and of the stars a light to the night, which breaketh the sea when the waves thereof roar; his name is the Lord of hosts. If*

[p] Psalm xxx. 5.

these ordinances depart out of my sight, then shall the seed of Israel cease from being a nation before me for ever[q]. Doubts again in other points, apprehended and assented unto, though but conditionally or imperfectly, yet by the habit of Christian faith are finally resolved into the article of the divine providence, which is to most others as undoubted principles to scientifical conclusions, whence faith admits such discourse or resolution as hath been mentioned in the former books.

10. A speculative evidence likewise there is, intensively as perfect as can be expected in most demonstrative sciences, (but infinitely more pleasant, though we respect only the transient delight of actual contemplation,) and extensively no less, though not for facility of its apprehension, or number of persons to whom it so appears, yet for the multitude of necessary inferences upon one and the same subject, all which might appear most evident to all, were not many of us wilfully blind, slothful, or careless; and yet discoursive too, because analytical: the resolution, I mean, of evangelical testimonies into prophetical predictions, legal types, or historical figures of the Messiah, as in due place (by God's assistance) shall be manifested. If any object, that this resolution can be evident only upon supposition; (if the scriptures of the Old Testament were from God;) I must answer him, as the parents of that blind man did the captious Jews, *Search them*[r]; for their characters, rightly taken, evidently signify their undoubted antiquity to be greater than any record he can bring of this distinct vicissitude betwixt day and night, summer and winter, seed time and harvest, or other seasons; the possibility of whose interruption in times past may, from some extraordinary changes within our

[q] Jer. xxxi. 35, 36. [r] John ix. 21.

memory, be argued with greater probability, than any can possibly be brought, why the books of holy scripture should be suspected for new and counterfeit. And the antiquity of the Old Testament being evident, the admirable consonancy of it with the New, and multitude of manifest experiments of every kind, fully answerable to their rules, better ascertains the truth of God's promises contained in them than any induction natural reason can frame, to prove either the vicissitude of times or seasons, or revolution of the heavens, to have been since the beginning perpetual. The truth of which conclusion, as of many others in philosophy, for which great artists think they have demonstrative reasons, I profess I much better believe, and more evidently know from God's covenant, to this purpose recorded in sacred writ, than from all the writings of philosophers, or any reason they or I can bring, or our successors shall be able to find, although after us they study this point till the foundations of the earth be shaken, the elements melt with heat, and the heavens be gathered like a scroll. Yea further, to me it seems an evident demonstration from the effect, that there is such a subtle politician as we call the Devil, which cunningly bewitcheth or blinds the eyes of men's souls, or else with golden balls averts them from looking unto those heavenly mysteries, in that they seem either incredulous or improbable unto such as can discern the truth of curious and abstruse conclusions in secular arts.

11. Lastly, of those articles which seem to flesh and blood (as is their distinct apprehension even to God's children in this life) most impossible, the possibility is directly evident: that they shall actually be accomplished, depends upon resolution of promises made to us in scripture, into his fidelity that hath promised;

whereof we have evident and full assurance. The one rank of especial marks, whereat these present meditations aim, shall be, to set forth these several evidences in the articles whereto they properly belong; as the evidence of possibility in the articles of creation, and the resurrection of our mortal bodies; the evidence of speculation in the articles of the Godhead, Divine Providence, of Christ's incarnation, life, death, passion, and resurrection; the evidence likewise of internal sense, answering to touch or taste, in the doctrine of original sin, and life everlasting. Not that assent, in respect of this object, can be evident to mortality, but that there may be a clear distinct apprehension of such a disposition as hath been mentioned, of body and mind more than natural, inclining our souls with patience to expect the accomplishment of those promises concerning joys unspeakable in the world to come; which, though never formally represented, may notwithstanding be fully assented unto in this life as certainly future, from sure experiments of his fidelity and ability that exhibited this present pledge or assurance. Whether the certainty of future matters, yet unseen or undistinctly apprehended, can possibly in this life be as great as the evident certainty of their present assurances; or whether delay or long expectation necessarily weaken faith, as excess in length makes bodies of equal strength more easy to be broken than if they were shorter; hath a more fit place to be disputed in. The evidence of faith answerable to the evidence of bodily motion or impulsion, must be reserved (as artists do difficult problems) as an appendix to this work finished. He that is desirous of information in this kind, may find rules not altogether impertinent to this effect in such as write of the trial of spirits, or mystical theology.

12. Here some haply will demand, Whether this assent we treat of, being of things past, present, and to come, or of things partly seen and partly unseen, be properly termed faith in respect of all or some of these only? For aught I have observed in scripture, or from the common use of speech, the name of faith is given to it especially in respect of things past or to come, which are unseen: but this I dispute not. It sufficeth that the habit of inherent grace, whereby we formally assent unto all the objects of Christian faith, (whether they include a relation unto times present, past, or to come,) is one and the same, and may in part be defined—an assent unto supernatural truths revealed in scriptures, firm in respect of all, directly evident only in respect of some. Or if any will exclude evidence from the definition, because not incident to those objects with reference to which this habit originally takes its name, let him say it is a firm infallible assent unto supernatural truths already past, or hereafter to be manifested, grounded upon an experimental evidence of others present, or upon a true knowledge of scriptures' divine truth, or such points as they teach, indefinitely considered, without peculiar reference to this or that time.

621 13. From these discussions about the imperfect evidence or certainty of some, the inexhaustible capacity of all, and the incomprehensibleness of the two final objects of Christian faith, life and death everlasting, the one distinctly apprehended in its pledge or assurance, the other in its presignifications; it may appear the most native property of this assent, thus far differenced, is admiration and horror. Admiration is properly of things rare and excellent, known in part, but not comprehended, so as the more we know, the more we desire to know of them. This affection it

was which first brought forth philosophy, according to the dunstical proverb, *Propter admirari cœperunt homines philosophari;* and, as an excellent philosopher tells us, minds naturally disposed to admire things strange, secret, or uncouth, are the fittest for this study. Belike, want of this disposition in modern wits hath been the cause we have added so little to the invention of the ancient in this noble science. Nor should I much deplore this defect in us, that have given our names unto divinity, if the less we minded such problems as nature propounds, the more earnestly we set our affections upon heavenly things, or more faithfully employed our best faculties in discovering these celestial objects, in themselves much more worthy of contemplation, as distinctly apprehended in part; albeit the latitude, length, and profundity of their internal credibility be infinitely more incomprehensible. In all which respects they are more apt, as to begin, so to continue a longing after that which is behind. But I know not how the philosophers' fields look like gardens, and the paradise which we are set to dress, like an heath or wilderness. The theorical part of theology becomes loathsome unto many, being for the most part wholly attired in slovenly terms of trivial arts, whiles the beauty of the practick is thought chiefly to consist in the flourish of scripture phrases, or embellishment of popular discourses with divine sentences, most admirable (I must confess) in themselves, but like Scanderbeg's sword in a weakling's arm, usually losing their edge and strength, whilst not managed by that affection or disposition from which they sprung. Nor is it possible the prophet's flowers should retain their native odour of life in our lips, without such influence from our hearts as they had from theirs; nor can our hearts be fitly qualified for this purpose without a deep

and penetrant apprehension of what they have discovered, or new discoveries of our own; without assiduous and accurate observation of that heavenly order, exact proportion, and sweet aspect, which the several rows of these plants of life, growing in this great nursery of wonderment and admiration, have each with other. He that thinks as much hath been as can be said concerning these divine mysteries, hath doubtless forgotten who is their author, and saith in his heart, God is grown old, or the Spirit weary of teaching his children. Let us therefore, as many as be or would be perfect, be so minded as the apostle was: *Doubtless*, saith he[8], *I think all things but loss for the excellent knowledge sake of Christ Jesus my Lord: for whom I have counted all things loss, and do judge them to be dung, that I might win Christ. That I may know him, and the virtue of his resurrection, and the fellowship of his afflictions, and be made conformable unto his death; if by any means I might attain unto the resurrection of the dead. Not as though I had already attained unto it, or were already perfect: but I follow, if that I may comprehend that for whose sake* 622 *also I am comprehended of Christ Jesus. Brethren, I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.* This observation in this place I rather touch, because who list to examine shall upon sure trial find, that admiration springing from calm and quiet contemplation of harmony amongst these heavenly mysteries, will be as an armour of proof to his most firm and best assent, better enabling it to resist all the fiery darts of Satan, especially to neglect

[8] Phil. iii. 8. 10, 11, &c.

the wanton allurements of the flesh, or fairest proffers the world can make, than the strongest persuasions he can enforce upon himself, by perpetual gazing upon that point whereat we all hope to arrive, but from whose direct aspect it would argue no error sometimes a little to deflect our course, to have our sails filled with these sweet and gentle blasts, which may well stretch our hearts with joy, but never puff them up with pride.

14. As for the contrary affection of horror and astonishment, arising from the sting of conscience, imperfectly representing the unknown terrors of that dreadful day, and casting our souls as it were into a spice of grudging of that deadly scorching fever, wherewith the wicked and impenitent shall everlastingly be tormented; the best course were to stop the progress of it by subtracting the fuel. Yet seeing these our mortal bodies can never be free from matter too much of this disease, it will not be much amiss for the best of us to allot selected hours for attentive hearing of such complaints as our own consciences, upon just occasions, will present unto us; or otherwise, when none are offered, to address our contemplations to take a perfect view of that infernal region where no goodness grows, nor misery ever fades. No danger can accrue from either practice, but rather great advantage to sinful souls, if not possessed with prejudicial conceits of utter exclusion from that eternal league of grace and peace, or of absolute damnation to that lake from which is no redemption. But to what use the contemplation of hell torments may serve God's children, at the full (by God's assistance) in the last article of this Creed.

623 CHAP. VI.

The mutual Affinity betwixt Truth and Goodness: the real Identity of the Will and Understanding: that the Assent of Faith cannot be so appropriated to the one, as to be excluded from the other: that admitting such a Difference betwixt them as true Philosophy may approve, Faith in respect of some Objects must be attributed to the Will, in respect of others to the Understanding: the Original of Difficulties in assenting to moral Objects, or of the natural Man's Backwardness to believe Truths Divine: what Dependance other Christian Virtues have on Faith: that to adhere unto Divine Revelations as good, not simply considered only, but comparatively, or with Opposition to any other good, is altogether as essential to Faith rightly Christian, as to believe or acknowledge them for true.

UNTO some not ill affected towards the truth we seek, perhaps the manner of the search may seem injurious unto Christian faith, in that restraining it to assent we may be thought to confine it wholly to the understanding, the greatest glory of whose prerogative consisteth in reformation of the will; and this a cure in some men's judgments not dischargeable, but as it were by personal residence in that part or faculty of the soul. And unto some great divines it seems improbable, if not impossible, that faith, being no aggregated accident, but one pure, immixed, simple quality, should have its seat in two diverse subjects or mansions; for such they account the will and understanding; because, as they suppose, two several parts or faculties of the reasonable soul, really distinguished one from another. But in the philosophy we have learned, out of the best professors of that science hitherto it hath been our hap to light upon, the objected difficulty can have no place; rather, this erroneous imagination of such a distinction betwixt these

faculties hath plunged the maintainers of it in such foul inextricable errors, and driven them to such miserable endless shifts in matters moral and theological of greatest consequence, as every intelligent man would abhor; nor need any be put unto the like that hath more philosophy than only to serve, as we say, from hand to mouth, or can bespeed themselves of as much as they have use for elsewhere, and not take all upon trust from Aquinas or his followers.

2. Yet for the defendants of such a real distinction betwixt the will and understanding, it may be alleged that the one hath truth, the other goodness for its proper object, and diverse objects argue diversity of faculties: not unless the objects be really distinct, rather opposite than subordinate, or mutually included one within the other: seeing as well colours as sounds, smells as tastes, are sensible; and yet it cannot be truly said that colours are audible, sounds visible, tastes odoriferous, or odours tastable, we hence rightly 624
gather, that these four sensibles are apprehended by so many several senses. But it is quite otherwise in truth and goodness: for if we grant, as colours are of sight, or sounds of hearing, so truth to be the proper object of the understanding, needs must that faculty be delighted therewith: and seeing delight (as all grant) is an essential branch of goodness, impossible it were the understanding should delight in truth, save only in as much as truth is good and pleasant.

3. Again, seeing entity and transcendent goodness are always of equal growth, and not the meanest amongst creatures altogether inanimate or mere natural, but hath a peculiar inclination to its proper good, whereof it hath no sense or apprehension; needs must the intellective and most noble faculty of man be inclined to truth, in whose contemplation it so much

joys. [t] Now what in natures inanimate we call a propension or inclination, in creatures endued with knowledge is properly called an appetite or desire. For (as was observed before) it is all one whether we say a sensitive creature hath an inclination or appetite unto good; whence, if the understanding either formally be or include an inclination to truth, it must needs either formally be itself or necessarily include an appetite of the same; and this appetite or desire either sensitive or rational; if but mere sensitive, it is brutish, if rational, it is essentially and formally a will. For even such as admit the former distinction cannot better define the will than by a rational appetite or inclination of the intellective nature. Thus it appears that goodness is essentially contained in truth, and the will intrinsically included in the understanding. But more apparent is the like mutual inclosure of the understanding in the will. For on what good soever that nature, entity, or faculty we would have signified by the name of *will* is or can be bent, needs must it know it, or else move unto it as earth and stones do unto their proper place; and all knowledge is either an act of sense or understanding; if by the mere sense the will know the good to which it tends, it is but brutish; if by understanding, to will either formally is or essentially includes such an act as we call *intellection.*

4. The issue of these perspicuous and demonstrative collections is, that this assent, whose differences we seek, cannot without evident contradiction be appro-

[t] Sicut in rebus inanimatis appetitus est inclinatio naturæ in aliquid, et dicitur appetitus naturalis, ita in natura intellectuali appetitus est inclinatio naturæ intellectualis in quantum intellectualis est, propterea omnis actus voluntatis est inclinatio actualis ipsius naturæ intellectualis: et dare inclinationem actualem tali naturæ et inclinare voluntatem, pro eodem accipiuntur.—Ferra in cap. 88. lib. 3. Aquin. contra Gentes.

priated to the understanding, and excluded from the will, or so attributed to the will as to be excluded from the understanding. He that grants it to be in the one, and denies it to be in the other, must affirm it to be in both, and deny it to be in either; for the acts of both are so essentially linked and combined, that we cannot express so much as any true conceit or notion of the one, but by the other. Every choice essentially includes a will, every approbation a choice, and every assent an approbation. Yet what it is to understand cannot better be notified, than by some of these acts acknowledged by all as essential to the will; as by an assent or approbation of what we apprehend as true, or more probable than the contrary. All truths we understand are either simply necessary, or comparatively more probable than such as may stand in competition with them. In our assent to truths apprehended as simply necessary, there is as formal a rejection of all incompatible opinions whatsoever, as there is of a known evil in respect of an absolute good. In every assent, again, to truths more probable than others 625
of the same quality, there is as formal a choice of the one part and as voluntary a refusal of the other, as there is of greater good before a less of the same kind; so that every act men would seem to appropriate most to the understanding, is properly, essentially, and formally a volition or willing. That such acts, again, as they appropriate to the will, and call *volitions*, are essentially and formally intellections, is most evident. For if a man should ask what it is to will, the answer could not be more formal and proper than to say, it is to understand a thing as good, at the least as good unto the party understanding. This is Aquinas' own collection; *Deus est intelligens bonum, ergo est volens:* "God must be said to will in that he understands

good[u]." The reason of this mutual combination betwixt these acts is as clear as the combination itself. For there is no truth so merely intellective or contemplative, but essentially ends in goodness, because it delights the contemplator. And even of mathematical theorems, wherein seems least appearance of any good, the more certain, more useful, or fertile of evident, though mere speculative consequences, is held the better, and more delights the author or inventor. Nor is there any moral goodness so essentially practical, or opposite to speculation, but essentially begins in truth; for to appear good only, and not to be truly such, is evil and not good. Briefly, goodness is the essential crown of truth, and truth the essential ground of goodness; whence, if we will use accurate and scholastic terms, and ground our speech upon the internal nature of the subject we speak of, not upon such extrinsical references it hath to several objects, or denominations given from them to it, every act of the intellective nature must of necessity be, formally and properly, both a volition and intellection. Upon just reasons therefore do we make belief an assent, or inclination of the intellective nature, not appropriating it either to the will or understanding: albeit such as acknowledge a real distinction between them or their acts, should in reason place it rather in the will, because the objects of it are rather moral than merely speculative; nor can we ever understand them aright, but we must understand them as good to us. But though so to understand any object be the clearest and best notation or

[u] Ex hoc enim quod Deus est intelligens, sequitur quod sit volens. Cum enim bonum intellectum sit proprium objectum voluntatis, oportet quod bonum intellectum, in quantum hujusmodi, sit volitum: intellectum autem dicitur ad intelligentem, necesse est igitur quod intelligens bonum, in quantum hujusmodi, sit volens.—Aquin. contra Gentes, lib. 1. cap. 72.

definition the most acute follower Aquinas hath can give of will or volition, yet unto many not much addicted unto either, it will, I doubt, seem a doctrine new and strange, that we should will whatsoever we understand to be good to us.

5. But truth (I hope) shall not be worse entertained by the ingenious and courteous reader, because a stranger. Rather than it should, it shall learn the common language after some brief advertisements for avoiding the errors thence occasioned, or for discovering the original of the former unnecessary distinction; which doubtless was for want of another, more needful betwixt our intellection, or approbation of good, whilst simply considered in itself; and whilst compared either with some other more familiar good we must forego, or some evil which would befall us if we should continue or accomplish our former choice or approbation. For as a candle, though as truly bright as visible, remains only visible, and rather obscure than bright, while actually compared with the midday sun; so our unwillingness to purchase the good which we late approved, appearing most clear and evident from actual refusal of it, and free choice of the contrary, when we come to examine the terms or conditions upon which 626
it is proffered, doth quite overshadow and drown all former acts of our will or desire to have it as simply considered, and leaves only a conceit of it, as true, in the brain. Yet that both are properly acts of the will or desires, is most apparent in matters of secular use or commodity. For every man knows it is one thing to desire a commodity simply, another to accept it at such a rate. A man's unwillingness to give five hundred pounds for farm, doth not argue his unwillingness to have it gratis; or if he perfectly knew another purchase to be as well worth a thousand, his willingness

would be the same to have it for five hundred, as to have the former gratis. Thus many divine truths are in our first apprehensions assented unto as good, and therefore truly willed whilst simply considered; which yet we evidently refuse, or nill, when we come to question about their price. And this latter act obliterating all impression of the former, we usually appropriate that unto the understanding, though as much belonging unto the will. For I never knew any so idle or dissolute but would divers times wish he were like some godly men, whom he will not imitate, and yet his wish to be like them is as proper an act of the will, as his unwillingness to imitate them: this latter, notwithstanding, we usually appropriate to the will, though equally appertaining to the understanding, would we make an equal comparison. In the former we cannot but will divine truths simply, because simply considered we understand them as good; in the latter we do not therefore will them, because we do not at the instant of choice apprehend or understand them as good, being compared either with some enticing sensual good, or much feared evil, their prosecution would deprive us of, or procure us. For, as in the article of everlasting life, by God's assistance, shall be shewed, it is impossible the intellective nature should will or choose a less good before a greater, unless there be a defect in such acts as are confined unto the understanding, even by such as distinguish it from the will: as either the representation of the good, in gross acknowledged for greater, is not formal, distinct, or clear; or because the apprehension is dull, or the impression weak. Here it contents me that in this resolution I follow our apostle's form of speech; *To will,* saith he[x], *is present with me; but I find no means to perform that which is*

[x] Rom. vii. 18.

good. Thus he attributes the first act of the intellective nature, whereby he assented unto divine truths contained in the law of God as good, whilst simply considered, unto the will: that afterwards he effected not the purchase of what he so willed or approved, he ascribes not to any peculiar defect in the will, but to want of ability, arising partly from the strength of sinful affection, partly from weakness or insufficiency of assent, or inclination of the mind, as it comprehends both the will and understanding.

6. But is there no difference between truth and goodness? no use of any distinction betwixt the will and the understanding? Yes, we deny not all, but had rather seek a true difference between the one couple, and a commodious distinction between the other. Truth precisely considered includes a right apprehension or representation of the object, whether actual or possible. As the representation of a winged horse, or hippocentaur, or chimera, is false, but of a winged eagle true; because the eagle actually is, the horse possibly cannot be such. Although it were all one in respect of our 627
ends or purposes, whether the eagle had four feet without feathers, or the horse wings without feet. Goodness, as in common use of speech it is made the peculiar object of the will, besides the true representation of the object, or conformity of our imagination to it, as having actual or possible being, includes a conveniency in respect of us, or opportunity of furthering our desires. That properly is good which is agreeable; that bad which is contrary; that indifferent which is alike far from contrary, or agreement to such affection as we have or should have.

7. Notwithstanding this distinction, whilst we consider the whole latitude of objects good and true; truth and goodness in moral matters fully apprehended, are

in a sort coincident, altogether as unseparable as sound and melody are in a pleasant consort to attentive ears within just distance. And as of sounds perceived by one and the same ear, some are dissonant, some consonant, some neither one nor other to the internal harmony or constitution of our souls; so of truths assented unto by one and the same intellective faculty, some are pleasant, some distasteful, some indifferent in respect of our desires, or moral purposes. Such as are either indifferent in their nature or essence, or unto some certain point or degree of apprehension, we are said to apprehend or conceive as merely true. And this apprehension or conceit we usually appropriate to the understanding; not that it absolutely excludes every degree or branch of goodness, but all besides that immanent delight which floweth from the bare representation, or is comprised within the impression made upon the apprehensive faculty, never diffusing itself into any other part of the soul, save only that which first entertains and embraceth the object, unapt either by internal nature or imperfect apprehension to make any further entrance. As the bare quality of light, though not accompanied with any other visible ornaments, after long darkness pleaseth the eye; so doth the mere dispelling of ignorance (which is as blindness to the mind) or clear manifestation of truths, how abstract and simple soever, if before obscure and unknown, necessarily delight the understanding, and therefore contain as many degrees of goodness as they quench of our natural thirst after knowledge. So true it is what was intimated before, that the most slender truth we can imagine is a surface (not merely mathematical, but physical) of goodness; the greatest good we can desire, but a solidity of truth. Whence as truth and goodness are one in that incomprehensible fountain from which

they flow; so shall our apprehensions of them, when we come to a distinct view thereof, be coincident. For it includes a contradiction that we should apprehend the truth of that object, in whose actual contemplation or apprehension consists the greatest felicity our human nature is capable of, otherwise than as the greatest good conceivable. Such is the glory of the Godhead, bodily dwelling and personally shining in the man Christ Jesus. This is a truth so clear, so sweet and solid, as will in the first moment of its distinct apprehension throughly quench our extreme thirst after knowledge, and at once more fully satiate all our desires, whether of truth or goodness, than the light of the sun in his strength doth the appetite of sight. So strict is the clear union of his truth and goodness—both infinite in him—as will fill every corner and angle of our apprehensive faculties, even whiles the sight thereof enlargeth our capacities to comprehend ten thousand 628
times more than before they could. So forcible again is the attractive influence thence diffused throughout our souls, as will perfectly unite our most distracted appetites or inclinations into one main flame of desire to continue *holy, as he is holy;* we shall not then say, This is profitable, that is pleasant, but yonder other truly good and honest. For this sanctity, whereby we are made conformable to that Holy One, and capable of his glorious presence, shall become all in all, as it were a perfect Unity of the former Trinity.

8. But in this life, from imperfection partly of the objects apprehended, partly of our apprehension, we frame unto ourselves distinct conceits, as of profit, pleasure, and honesty, so likewise of truth and goodness. That truly is a moral good, and absolutely honest, which qualifies our souls for better attaining that blessed sight of our Redeemer. To our nature taken in

this life, as it is, all that generally is good, and the complete object of man's corrupted will, which, besides the delight directly arising from the representation of its nature or possession of its right shape or resemblance, inflames other parts of the soul with a desire of further union with it, or more real fruition of it; and employs our motive, or practick faculties for bringing the match about. Rightly to apprehend or find out the true conceit or notion of temperance, or that harmony of affections which is requisite to this or other moral virtues, doth as much delight the soul, as contemplation of those mathematical proportions betwixt sounds whence melody results. But so to apprehend this virtue, as to take denomination from its acquaintance, includes further such a love and liking of this idea, or image in the brain, as causeth us submit all our affections to it, to addict our best abilities to the service of it, and direct our actions to attain familiarity with so beautiful and chaste a mistress as it represents. All moral knowledge, if it be perfect, includes as great a delight in the exercise or practice of duties subordinate, or the internal sense of that consort or concordance the sensitive affections have one with another, and all with reason, as men usually take in the hearing of melodious sounds. For practice, or right composal of affections, being the end (as the philosopher teacheth) of all moral discipline, knowledge in that subject is imperfect, unless it bring forth good actions with joy. Whence, a mere contemplator of moralities and a moralist differ, as if a musician, besides his skill to set a grave or pleasant lesson, should further, out of the honesty of his mind, desire to hear it perpetually sung, or to have his spirits always so composed as they are whilst external harmony works upon them. But as a man either by dulness of hearing, far distance, or in-

tentiveness on other subjects, may perceive the sound indistinctly, and yet be nothing at all affected with the melody; so may he likewise, as most have an imperfect or confused notion of moral doctrines as true, without delight in their practice, never moved with that internal harmony of affections, which is most sweet and pleasant to all such as have their wits at home, and their minds attentive to such music.

9. That this sufferance of our imaginations to wander abroad, or fixing our desires on foreign objects, doth either altogether hinder the forcible impressions of moral truths upon our souls, or work such disturbance in our conceits, as great noises do in men intentive unto contemplations, needs no further confirmation than every man's own experience. The reason is as plain as the thing itself is true; for even our most abstract specula- 629
tions or apprehensions suppose an inclination of the soul, though this in some be scarce sensible, because but weak, as the object is but slender, in others much weakened, either for want of positive attention, or renitency of some contrary inclination. The ground of this assertion we take as granted by all; because, for aught we know, never denied by any: that whether the vegetative, sensitive, and intellective faculties have three distinct souls or substances for their several originals, or all spring from one; the inclinations of all three are so united in one common centre, that the intention of one doth always hinder the execution of what another intends, and diminish the native force of the soul in all by dissipation or distraction. Thus intention of mind (as hard students know) much weakens the digestive faculty, by this means coming even with the belly, whose service most hinders all true devotion or contemplation. But more offensive are the contrary inclinations of one and the same faculty, when they

come to band directly one against another. From this division of inclinations within us it is, that mathematical truths are easily assented unto by youth; which, as the philosopher[v] observes, rather recite moral duties by rote than believe them, because these in his phrase of speech are not known but by experience. And seeing experience, as he elsewhere notes, ariseth from many memories of the same object, all presupposing distinct apprehensions of its truth; impossible it is youth should either have experience or true knowledge of moralities until affection or passion be assuaged. Nor do these whilst unnurtured disenable young men only for action, or practice of what is good; (as the same philosopher, or some for him may seem to say;) rather even this backwardness to practice they especially effect, by disenabling their apprehensions. For knowledge or perfect apprehension applied to these subjects we speak of, besides a representation of their logical truth or correspondency, includes an impression of their esteem upon that part wherein the affection is seated. The want of disposition to receive such impression, or rather the temper most opposite to it, is that which in scripture is called hardness of heart.

10. From these grounds of true philosophy, we may reduce the reasons, why the natural man so hardly assents to matters of his own salvation, unto these two heads; the one, because they are so directly opposite to the chief object of his corrupt desires; the other, because these are so strong and deeply diffused throughout the substance of our souls. For all affections set on matters contrary to these we should affect, according

[v] Arist. Ethic. lib. 6. cap. 8. Longum enim tempus experientiam facit, nam et hoc aliquis consideraverit cur Mathematicus puer fieri queat; sapiens vero, sive physicus non queat. An quod illa abstractione constant, horum autem principia ab experientia sunt? Καὶ τὰ μὲν οὐ πιστεύουσιν εἰ νέοι ἀλλὰ λέγοισι.

to the degrees of their strength, more or less either muffle or sheath the edge of our wits, that they cannot pierce into truth or goodness, or weaken that intention of mind which should (whether actively or passively) work the mutual penetration betwixt truths proposed and the apprehensive faculty. Thus we see by experience, that men prove most expert in those arts or sciences whereto they are most inclined by nature; and are, though otherways dull ofttimes, very witty in that subject whereon their desires are chiefly set, their conceits in others being usually but foreign, and borrowed from their delightful apprehensions of matters most familiar. Our readiness again to believe whatsoever is pleasant to our nature, or lies in the way to our especial purposes, plainly argues the backwardness of our belief in divine mysteries to be usually, if not 630
wholly, from natural propensions to sensuality or secular contentment. And that the former unaptness in youth especially to perceive truths moral or theological, doth not spring from any inherent dulness in the intellective faculty, were the motions of it towards such points proposed free and unfettered, is evident, in that their wits are in that age for the most part sharpest, and able with ease to perceive the truth of such mathematical conclusions as will hardly enter into riper judgments: much less doth this inconveniency spring from any faintness in their endeavours, for their spirits are most lively; therefore only from the abundance of affection, or heat of passion, which secretly dissuade their understandings from all acquaintance with such objects as are repugnant to themselves. *Of laughter* saith the wise king, *Thou art mad; and of joy and pleasance, What is this thou dost*[x]*?* Now these being the chief marks whereunto

[x] Eccles. ii. 2.

young men stretch their wits, seldom have we seen any of that rank, without extraordinary education, to recover their right mind in matters pertaining to God, until he bind them on their beds of sorrow, and scourge them with rods of affliction. But then they become more docile auditors of sacred lore than men of mature age are; unless formerly accustomed to penitency, or long trained in the school of Christ; because the affections of youth, though more violent in their motion, are not so stiff or stubborn in the habit, and young men's hearts, even because unconstant or less settled, are more apt to repent than old men's are, ofttimes hardened by affliction through too much constancy in their wonted courses. No man, I think, hath either so much or little acquaintance with sudden passions, as to be ignorant that their violence, for the time being, quite blinds the soul in such matters as at other times it sees most clearly, and draws it ofttimes to a liking of what it otherwise hath condemned. From which experience, reason free from partiality will collect, that strength of habitual affection makes us uncapable of divine knowledge, partly by hindering the native clearness of the apprehension, partly by weakening the assent or adherence to what we apprehend, partly by breeding an obstruction in the soul, or by resisting the impression of such truths as contradict and countersway them. For sudden or violent passions differ from strong habitual affections or desires, but as actual motions do from inclinations or propensions.

11. From these considerations we may gather, that the usual distinction between the speculative and practick understanding and the will ariseth not from any diversity in the faculty, but only in the objects willed or understood: for of them some have affinity or repugnancy to affections, or propensions to their objects;

and with reference to these, the intellective nature is denominated practick, and is said to *will* or *nill:* these terms in usual speech including always a competition betwixt several goodnesses proposed. Other have neither affinity nor repugnancy, at least directly, with any sensitive affection or natural inclination, save only that contemplation of the truth causeth such a transcendent delight in the intellective nature as every convenient object doth in its proper faculty; and in respect of these, the understanding is denominated speculative. A scholar might make show of curious skill in metaphysical contemplations as many years together as Scotus is said to have studied the natural motion of bodies, before any practical wit or politician did either envy 631
or contradict him, unless it were to make himself sport; whereas should he but defend some paradoxes of the like subject in the schools, or seem to know more of such matters than others of his profession do, he should quickly perceive that he had stirred a wasps' nest. Now as in the civil conversation abroad, or in public societies, a man may profess skill or insight in divers matters without emulation or corrivalship, but shall be instantly crossed and thwarted if he seem but desirous of acquaintance with some others, or knowledge of the same truths, in different companies; so may our intellective faculty, within this little world or domestic commonweal every one of us carries about with him, affect some objects without check of any contrary desire or inclination; but others he cannot so much as seriously think upon without jealousies, discontents, reluctations, or distractions. The objects whose contemplations exasperate no opposite propensions, either to obscure their apprehensions, retardate their assent, or dull their impression, are matters most abstract from use of moral or religious life, especially the

mathematics, whereunto many gentlemen are haply therefore most addicted, because the most courteous studies they could converse with. Their truth is certain, and their delight resulting from the apprehension of it sincere, because not prejudiced by opposition of other desires. Knowledge of general theorems breeds a longing after more particular corollaries or conclusions; which, from the highest to the lowest, as little control any ambitious thought or wanton purpose, as the most universal principle in that faculty. So is it not in moral discipline, no not in the most useful poets or historians; in which many things will often apply themselves; and such as delight in the general, will be loath to dive too far into particulars, lest they find the pictures of their own passions or resolutions truly taken, or such characters of their manners, as seem ill-favoured whiles they behold others stigmatized or branded with them. All truth notwithstanding is in itself delightful, (even *pabulum animæ*, "the soul's food," as the heathen observed,) and the knowledge of particulars rightly derived from the generals in every faculty in itself most pleasant. But unto distempered souls, the apprehensions of such slender abstract truths as exasperate no internal humours relish best: as doth small drink or water to sick or aguish bodies; although the chief pleasure or profit either bring, is only mitigation of present pain. But whiles we descend to particular applications in moralities, *obsequium amicos*, adulation (which is but a branch of falsehood) finds best entertainment; because corrupt affection would apprehend its own praises true, and all true imputation false: *veritas odium parit*, truth is excluded as an unwelcome guest, because distasteful unto sensual inbred humours or desires, which, like wanton strumpets having gotten possession of the marriage-bed, bring our

souls out of love with such objects as they have been affianced unto by yielding full assent unto the generalities, whence they naturally and lineally descend. For even in matters practical, or essentially moral, the universals may be ranked amongst the objects speculative, and be referred to the understanding, though their particulars belong more properly to the will.

12. Hence if it be demanded, whether this assent of faith do especially belong to the speculative or practick understanding, or unto the will, (supposing the use of this distinction late specified,) the demand, if ge- 632
neral, is captious. For in respect of some objects it may be referred to the will, in respect of others to the understanding, or in respect of the generals to the one, in respect of the particulars to the other. As our assent unto the article of creation and resurrection scarce admits any positive repugnancy of affection or inbred desire, the only cause of men's distrust to them is a mere natural imperfection of the understanding, or a speculative error springing from broken and impertinent inductions, as shall hereafter be declared. But our assent unto the articles of the last judgment and eternal life, with the particulars concerning Christ's death and passion, is usually assaulted by opposite affections. So when St. Paul *reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee*[y]. The reason of this resolution is plain: for if the root of this former distinction be properly in the object only, not in the faculty; we cannot absolutely ascribe faith so to the speculative, as to exclude it from the practick understanding, or so to the understanding at all, as to bereave the will of its presence; seeing all these make

[y] Acts xxiv. 25.

but one faculty: but well may one and the same habit, or its acts, though all seated in one and the same individual or indivisible faculty, receive divers denominations from references unto objects of different nature. This imagination of plurality in causes or faculties occasioned only from extrinsical denominations, given unto them from diversities proper only to their objects or effects, (as we often mistake, in thinking bodies to be in the place of their appearance,) is such a transcendent perpetual error, as he that will take warning of it in his younger days, may in contemplations moral, natural, or theological, have immediate and free access to truth, into whose presence others seldom are admitted, but after long windings and turnings by unnecessary distinctions or divisions, and yet after all scarce ever see her but masked in terms of art.

13. But even in matters either by nature so abstract, or otherwise so general, that our apprehension of them or assent unto them cannot be directly hindered by any contrary natural inclinations, we may often find great encumbrances from indirect or accidental oppositions. Thus, desire of glory or hope of victory in scholastic encounters moves men often to disclaim the truth which others have found out or well illustrated, whereunto notwithstanding they would quickly yield their firm assent, might the glory of the invention be reputed theirs, or were it no prejudice to their high esteem of their own wits to learn of others. For this reason I have known of good scholars, some out of jealousies lest their discoveries should be published in another's name, some out of charity, refrain discourse amongst such as too much delight or glory in that faculty, for the most part so willing to contradict others' observations, that a man can hardly put forth a truth before them without danger of thrusting them

into the opposite error. Surely neither was it desire of gain nor love of pleasure, nor any other carnal affection besides this foolish hope of vainglory or delight, arising from curiosity of speculation, that of late hath tempted some to misbelief in the article of the blessed Trinity; the admirable unity of perpetual assent to which great mystery, amongst such bitter dissensions as are this day maintained by divers churches in most other points of Christian faith, I have ever more ascribed to want of direct oppositions unto any carnal affection or 633
resolution much beneficial to the chief managers of affairs through Christendom, than unto positive devotion, or true fear and reverence of that great Majesty, which all have so long professed to be One in Three. For, did this unanimous consent in that grand mystery amongst parties otherwise discordant spring from these lively roots of true religion, all sorts would be afraid so grievously to dishonour his name by other heresies, and such unchristian resolutions, as to maintain, with profession of allegiance unto Christ, is worse than once for all to renounce him. Could the abridgment of honour due either to the Son or Holy Ghost have brought as great revenues to the papacy, as toleration of stews, or filthy practice of indulgences; the acknowledgment of either Person as God had been held long since a sin more grievous than fornication, adultery, or idolatry. Even we of reformed churches, as many as sincerely adore that glorious Unity in the Power of Majesty, have just cause to sing daily praises to him, that the profession of three Persons in one Deity was not so grievous an eyesore to some great statesmen or politicians, as three abbeys or deaneries in one shire; otherwise the heavenly doctrine of the blessed Trinity had been at this day as offensive, as that tithes are due unto the sons of Levi *jure divino*, or by right

more sovereign than to be counterchecked by any decree or law sinful man can devise. But unto me (as to our apostle) it ever hath been and ever shall be matter of joy and consolation, that the doctrine of Christ and of his gospel, whether of pretence or sincerely, is every way maintained, though by the poverty and affliction of his true disciples. For unless hope of worldly gain or other respects had moved Christian princes and their statesmen to shake off the yoke of Romish civil tyranny, never had her blasphemous positions been publicly held in such detestation as now they are. Whence, hardly could any doctrine of devils have been distasteful to our distempered souls, which had unaware sucked deadly poison with our first nurse's milk. If princes again or potentates had not held the doctrine of the Trinity as an ancient religious custom, no way prejudicial, but rather advantageous to their states, and therefore religiously to be observed; either discontented prelates crossed in their ambitious hopes of honour, or such curious contemplators as hold civil honour in contempt, out of vainglorious affectation of fame amongst posterity, by new inventions had wrought the major part of Christendom to their faction, so as Arianism, or some worse heresy, had long ere this been established by national constitutions.

14. The necessity of these collections depends upon the unquestionable truth of this maxim, which in the sequel will manifest itself—That carnal desires, or resolutions of equal strength, are always alike forcible to weaken, alter, or invert our assent to any one point of belief as to another, if the opposition be alike direct; and our belief is of itself soonest misled or enfeebled in matters most remote from light of nature, as is the article of the Trinity. This observation of diverse conjunctions or oppositions betwixt men's carnal affections

and several points of belief, is the chief part of Satan's astrology; whereby he forecasts the fall of most in sundry ages by means in show most contrary, in issue the same. By[z] this skill he brings his matters so about, that the greater part of mankind in latter days, 634
in their own conceit, lovingly embrace Christianity upon the same grounds or motives that disposed the heathen so bitterly to oppugn it; elevating the one as high in hypocrisy or pharisaical persuasions of their misgrounded faith, as he depressed the other in infidelity or malignancy to the gospel. It is a rule again as clear and indeficient, that either habitual neglect of particular duties enjoined, or indulgent practice of evil forbidden by God's word, do as evidently evince want of true faith in professed Christians, as oppugnation of the whole frame of Christianity doth in infidels, or of some principal parts in arch-heretics. Difference there is betwixt them, none in the internal constitution of the mind, only the doctrine of faith by alteration of times, public constitutions, or references to some private ends, gets a conjunction with the one's predominant carnal affections, retaining opposition with the other's. The reason of both assertions is perspicuous to the intelligent: for seeing supernatural objects compared with others exceed them further in worth than in certainty or credibility; we must, if rightly, both certainly and firmly assent unto them, not only as truer than any arguments can be brought against them, but as much better than any profit, pleasure, or other good the world, flesh, or Devil can proffer unto us. Both parts of this certain and firm assent must be universal in respect of the object, and perpetual in respect of time: for as he is not to be held an orthodoxal professor that acknowledgeth the speculative or general divine truth

[z] Read sect. 2. chap. 2, 3, 4.

of all the articles in his creed, or matters proposed by the word of God, whiles none gainsays, but doubts or recants while the adversary oppugns them; so is he not to be reputed a sincere faithful Christian, but rather tainted with hypocrisy, that assents unto the goodness of divine precepts whiles temptations are far off, but disesteems them in the choice whiles they come in competition with sensual pleasure, worldly goods, civil honour, estimation, or the like. And if we could persuade ourselves to a liking of scripture phrase, which doubtless hath a more fresh and lively form of wholesome doctrine than Aquinas' Sums, or his followers' disputes; this assent unto divine matters, (especially such as peculiarly concern man's salvation,) as perpetually good, is a more essential part of Christian faith, than the acknowledgment of their truth, which is a difference proper to an orthodoxal professor of Christianity, but remote to a faithful man or true Christian, as he is distinct, not only from infidels or heretics, but from libertines or hypocrites. Thus defect in practice is censured by the Spirit of God for unfaithfulness, albeit every omission of good or commission of evil doth not convince the delinquent of absolute infidelity; nor is every intemperate or incontinent act a just imputation of incontinency or intemperancy. But as every partial defect is a degree or portion of unfaithfulness; so if the delinquency be habitual without remorse, or joined with indulgence, it truly denominates the delinquent an infidel in his sight that knows his heart. So the Psalmist usually styles the wicked and obstinate Israelites by the name of *heathens*, albeit they renounced not the profession of the true God.

15. Our usual appropriating this delinquency (whether habitual or by intermission actual) unto a perversity or untowardness of the will, as if it did not ne-

cessarily argue a correspondent defect or weakness of 635
that assent which we call *faith*, and most suppose to be placed in the understanding only, may hence appear to be a solecism of the Romish language, in that to the redress of this enormity no peculiar reformation of the will, or other intellective faculty we can imagine distinct from the understanding, is required; sole fortification of the former assent, in what part of the soul soever it be seated, or abatement of the contrary desire or inclination, inherent for the most part in the sensitive faculty will suffice. Yet it may be, such as first used this dialect, now much abused by the papacy, did take the will in such a general or catachrestical sense as saint Augustine doth[a]; where under this name he comprehendeth not only the inclination rational or intellectual unto good, but every appetite, desire or motion of the inferior or sensitive part, whose reformation is in part presupposed as necessary, but principally consequent to true Christian faith, whose first office, ere itself be perfect, is to subdue affections, or keep them under from doing evil, afterwards to use them as instruments in doing any good the word of God shall commend unto us. Whence it may be questioned, whether this assent should not belong unto the sensitive faculty; in which the philosopher (for the reason late alleged) hath placed moral virtue, not altogether incongruously to his speculative positions. For, if the efficacy of agents, or term of their actions, be in the

[a] Interest autem qualis sit voluntas hominis, quia si perversa est, perversos habebit hos motus: si autem recta est, non solum inculpabiles, verum etiam laudabiles erunt. Voluntas est, quippe in omnibus: imo omnes nihil aliud quam voluntates sunt. Nam quid est cupiditas et lætitia, nisi voluntas in eorum consensionem, quæ volumus? Et quid est metus atque tristitia, nisi voluntas in dissentionem ab his quæ nolumus.—Aug. de Civitate Dei, c. 6. lib. 14.

patient; moral virtue, consisting especially in the modulation of sensitive desires or affections unto reason, may well be referred unto that part of the soul wherein affections are placed, which in respect of the intellective faculty is patient. Or perhaps, to speak more properly, and reconcile Aristotle with his master Plato, moral virtue may consist partly of a directory or commanding power in the understanding, partly of a submissive obedience, or right nurture of our sensitive desires or affections. Or lastly, seeing in true philosophy the faculties sensitive and intellective are but branches of one and the same soul, or at the most but two parts of that complete form which distinguisheth a man from creatures inanimate, and takes from him life, sense, and reason all at once by its departure; this assent of faith being such as we have said, may most commodiously be placed in the common centre, wherein sensitive and intellective inclinations concur, whence it may easiliest command the motions of both, and diffuse its force and virtue throughout the whole substance, and every faculty of the human soul[b].

16. If the reader be desirous to have the definition of faith, or that part of it which naturally ariseth from this discourse, comprehended, as the school fashion is, in two words, he shall not much mistake if he term it a *spiritual prudence;* which includes as much as an assent of the intellective faculty, able to oversway and moderate the sensitive, or generally all human affections or inclinations. The Romanists' conceit, that Christian charity should inform true lively faith, is as preposterous as if we should say, the affection doth inform the understanding, or virtues moral the intellectual[c]; or if we speak of the love we bear to God, the

[b] See sect. 3. chap 5. [c] See chap. 10. sect. 1. and ch. 11. sect. 7.

analogy of speech is no better, than if we should say
the grateful memory of pleasant objects informs the fa- 636
culty that perceives them. In what part of the soul
soever this queen of virtues lodge, it hath the same
command over our affections, or practick powers, that
sense or appetite hath over the progressive faculty, which
nature hath given to sensitive creatures for accomplish-
ment of their necessary desires. That one Christian
virtue should physically inform another, is a conceit
altogether dunstical, and now disclaimed in the expli-
cation of the old school maxim, wherein, without Jesuiti-
cal comments, no man but would think it were literally
and necessarily included. That faith morally informs,
directs, and commands charity as a guide appointed to
it by him that is the author of both, neither of them
consulted by him that hath them will deny. Albeit, if
lawful it be to enstamp matters sacred with the exact
form of scholastic speech, it is (perhaps) but one and
the same spiritual grace which animates and enables
the soul, as to discern the truth, so to embrace the
goodness of revelations divine, and constantly to prac-
tise all kinds of Christian duties; bearing divers titles
from execution of several offices, whiles it inspires di-
verse faculties of the same soul, as one and the same
breath hath different sounds in the several pipes of the
same organs or other wind instruments. As it illumi-
nates the mind, or sovereign part of the rational soul,
it is termed *faith;* as it moderates every particular af-
fection or desire, it takes the name of the virtue pecu-
liarly appointed to that charge, making it of merely
moral truly Christian. Unto parents, kinsfolk, ac-
quaintance, benefactors, or such as well deserve of them,
most men naturally are well affected; unto all, as men,
we owe humanity; and this affection being made con-
formable and subordinate to the directions of lively

faith, becomes Christian charity. But ere it become such, the same grace, which as it illuminates the mind to see, and strengthens it to embrace divine truths proposed, is termed *faith*, doth alter the quality of this affection, by purging it from carnal respect of persons, or private purposes, by enapting it to be ruled by faith, which fixeth it only upon such objects as God's word commends, and in that degree it prescribes. Though before, we did affect others upon such motives as flesh and blood suggested; yet afterwards we must know no man so, but all our love is in the Lord. And though faith teach us to enlarge our benignity or good mind towards all, as well foes as friends; yet it fixeth it especially on such as we deem nearest allied unto our Redeemer, albeit their personal deserts, or references towards us, be not so great. In like sort doth one and the same grace perhaps (for the manner) physically, but faith morally, inform, and moderate every affection, disposition, or inclination, that can be matter or rudiment of virtue. It perfects our notions of equity and justice; it ripens and sublimates our seeds of temperance, of valour, of liberality. For all these or other virtues are in a higher degree in minds endued with faith, than in such as are destitute of it, and principally set upon such objects as the natural man could not affect. But because love thus informed by grace, and directed or touched by faith, of all Christian virtues most resembles the disposition of our Lord and Saviour, and if in this life it could be perfect would fulfil at least the second part of the law; if we compare it and faith as they are parts of our imperfect righteousness, charity within its own proper sphere is intensively
637 the greater or higher in this edifice, as being supported and held up by faith; but because our righteousness is in itself imperfect, and our charity towards others un-

able to withstand Satan's malice against us, without external muniments, procured not by the merits of it, but by faithful prayers and supplications; therefore, as Christ is *alpha* and *omega*, so is faith the first of all Christian virtues in plantation, and the last we must in this life rely upon, for retaining union with this author and finisher of faith, Christ Jesus. Briefly, as he is to all the faithful, so is faith to all other virtues in this life a transcendent foundation and complement. It remains we shew, first, the truth of our main conclusion by instances of sacred writ, or such practices as it ascribes to faith; secondly, the philosophical premises, whence we infer it to be most consonant to the phrase of God's Spirit, which often teacheth us more true philosophy in one word than philosophers do in large volumes. The conclusion is—We are then said rightly to believe matters of our own salvation, when we assent unto them as good, as necessary and worthy to be embraced, not only whilst considered in themselves, or in general, or without such encumbrances or occurrents as do often interpose or hinder their practice; but even whilst actually compared with present loss of any sensual good, or infliction of any transitory evil, the world, Devil, or flesh can oppose to raise their price.

17. Such must this assent be in the habit or constant resolution, though often defective in the act upon disadvantages espied by Satan. But every such defect we must account a dangerous sin; (especially if we have any distinct notice of actual competition between carnal and spiritual good;) for this preposterous choice is properly *not of faith*, but rather directly against the very nature of it, as it is now defined to be an assent unto the means of man's salvation, as much better than any temporal good.

638 CHAP. VII.

Illustrating and confirming the Conclusion last inferred by Practices properly ascribed to Faith in Scripture, as well canonical as apocryphal: of Hypocrisy, and the contrary Progress observed by it and Christian Faith.

1. *Ye have need of patience,* (saith the apostle [c],) *that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.* The manner how we live by faith, wherein that great controversy betwixt us and the Romanists consists, St. Paul in this place handles not, as elsewhere he doth, and we from his principles hereafter must, according to the measure of abilities bestowed upon us. Here it shall suffice to trace out his footsteps in unfolding that faith by which the just do live, and whereby he that rightly hopes to live must in some measure be made just. That this withdrawing, whose distaste unto our God is here intimated, is a defect in faith, none (I presume) upon better examination will deny. Not that it argues a total apostasy from Christianity, or hostile revolt unto the adversary; but only a disesteem or undervaluation of those gracious promises whose accomplishment must with patience be expected, whiles their future goodness comes in actual competition with such grievous bodily afflictions which every Christian did then expose, and as it were bind himself unto, by profession of the truth. Such were the conditions of those times, that if their hopes had been confined to this life, Christians of all the sons of men had been most miserable. And conceit of extreme misery, without sure hope of redress, can

[c] Heb. x. 36, 37.

have no fellowship with patience; it admits no consolation. Whiles they looked on things which were seen, they might descry an army of enemies, as many creatures almost as are visible, planted against them, and must have cried out with the prophet's servant unto this great teacher of the Gentiles, *Alas, master! what shall we do*[d]? By his own practice he instructs them, *not to look on things which are seen, for they are temporal; but on the things that are not seen, for they are eternal*[e]. *Faith* (as he adds) *is the substance of things hoped for, the evidence of things not seen.* This lower hemisphere, or visible part of the world, is but as the devil's chess-board, wherein hardly can our souls move back or forth but he sets out one creature or other to attack them; nor have we any other means to avoid his subtlety but by looking unto the hills whence cometh our help; or into that part of this great sphere, which is altogether hid from the world's eyes, where we may behold more for us, than those that be against us[f]. And seeing we come in danger of Satan's check, either by fear, causing our souls to draw back, or love of some worldly creatures, alluring them 639
beyond the lists they are to combat in; if we view that host of heavenly soldiers which are for us, we may always have one of the same rank more potent to remove all fear, or diminish the love of any visible creature, or other encumbrance which Satan can propose unto us, and which, unless we be negligent in our affairs, may, as we say, give our antagonist the checkmate. If he tempt us unto wantonness, by presenting enticing looks of amiable but earthly countenances to our sight, we have sure hopes of being as the angels of God and consorts of the glorious unspotted Lamb, to encourage us unto chastity. If with pleasantness or

[d] 2 Kings vi. 15. [e] 2 Cor. iv. 18. [f] 2 Kings vi. 16.

commodiousness of our present habitations he seek to detain us from the place of our appointed residence, or discharge of necessary duties; we have the beauty of the new Jerusalem to ravish our thoughts with a longing after it, to cause us choose the readiest way that leads unto it, rather than take up our rest in princely palaces. If with honour he go about to entrap us, or terrify us with worldly disgrace, we may contemn the one by looking upon that shame and confusion of face wherewith the wicked, though in this life most honourable, shall be covered in the day of vengeance; and loathe the other, by fixing the eyes of our faith upon that glorious promise made to all the faithful, *Come, ye blessed of my Father, inherit the kingdom prepared for you.* If tyrants by his instigation threaten us with fear of death, which is the utmost of their despite, faith sets another before our eyes, whom we must fear more than such as can only kill the body: if with sickness and languishment, we may by faith feel the inward man daily grow, as the outward man decays. Finally, let him assault us what way he can, the affliction can be but light and for a moment, in comparison of that excellent and eternal weight of glory which we hope shall be revealed; of which hope, faith is the only substance. These are the roots of reformation in life or manners, whose several branches will spread themselves more at large in the article of everlasting life. Here it more concerns to confirm and illustrate our former inferences, by sacred rules and instances subordinate to the late description of faith.

2. That faith is appointed as guide and general to all Christian virtues, ordering and marshalling every affection as is fittest for God's service, is implied in these speeches of the apostle; *By it the elders obtained a*

good report[g]—*without it, impossible it is to please God*[h]. As the success of resolute soldiers' valour is the general's praise, so is the effect of every other work, or commendable quality, here ascribed to faith, as their director or chief commander. Had it been possible unto them (or were it so yet to us) without faith to make or prosecute a choice of true good, or settle our desires aright, no doubt our works, though imperfectly yet truly conformable unto Christ's, should for his sake be acceptable unto his Father, who is so well pleased in him, that for him he cannot but be pleased with all that are, in what degree soever, truly like him. The fundamental act or radical qualification of faith, for the former general service, is the steadfast acknowledgments of God's being and bounty; *for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.* This is a transcendent maxim, wherein truth and goodness are so apparently coincident, that to assent unto it as true, and not as good to the party assenting, implies an evident contradiction. For if the rule of strict justice be observed, the hire must be as worthy the labour, as the 640
labourer the hire. But where reward is properly an act of bounty or liberality, it must exceed the worth of any pains undertaken for obtaining it. And being such, once proposed it instantly allures the mind to motion or resolution to attempt the means that may procure it: if it be apprehended as sure, and easy to be achieved as it is great, will or desire in this case commonly outstarts the understanding, as men in thirst swallow their drink before they perfectly discern the taste. Now as we say there is no service to the service of a king, so is there no reward to the reward of the Almighty; and therefore no works so faithfully to be

[g] Heb. xi. 2. [h] Verse 6.

performed as his. For, as shall hereafter better appear, even that faith by which we live must be concurrent by an uniform force or strength in every work that is truly good; for such it is not, if not faithfully done. Nor can the truth, force, or virtue of faith be better discerned or tried without less danger of error, than by an uniform or constant practice of what it teacheth to be good. In our assent unto the truth of the former maxim, *That God is a rewarder of them that diligently seek him*, this second is necessarily included—*It is better to obey God than man:* not in this or that particular only, or upon some special days or seasons, peculiarly set apart for his service; but at all times, in all places, in every thing that he commands. For seeing we are taught by the article of creation, that his dominion over every creature is perpetually most absolute; that of all, their being, existence, effects, or operations, it is most true which Job saith of riches—*The Lord giveth, and the Lord taketh away at his pleasure;* that as he caused light to shine out of darkness, so can he turn matter of sorrow and mourning into joy, and mirth and laughter into woe and lamentations; the conclusions essentially answering to these premises are—Nothing can be against us, if he be for us; nothing for us, if he be against us: no harm can happen us from any loss or pain, if he be pleased; no good from any joy or mirth we reap from any creature, if he take displeasure at us. Not that the condition of the faithful in this life is always so sweet and pleasant, as they could not be contented to exchange it with others for the present; but that the worst which can befall them, whilst sustained with hope of joyful deliverance, grounded on God's promises, or allayed with internal sense of his favours and extraordinary supportance, is much better than the greatest joys or pleasures of

the wicked, whose issue is death. This is our apostle's doctrine; *For no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby*[i].

3. That men acknowledging the evident truth of these generalities should usually fail most grievously in the performance of particulars, is not because they knew the general, and are ignorant of particulars directly subordinate, (for that is impossible;) but their assent to either being weak, and not well rooted, what they knew and assented unto as true, yea willed as good, whiles simply considered in the absence of other good, or temptations to the contrary, they neither truly know nor assented unto as good when they descend to actual choice, which is never effected but by comparing particulars with particulars present. Then other desires, which before were couched or dormant, begin to rouse themselves, and oppugn the assent of faith, which at the first, like a wise and lawful, but an impotent monarch, may exhort, not able to command them, at length rather yielding to their importunate demands than continuing resolute to control their outrages, lest the soul in which both are seated be rent and torn with civil wars. That which the apostle in the process of the former discourse so much commends in the patriarchs, was not so much the quality or heavenly progeny, as the strength and valour of their assent unto God's word and promises, able to command all contrary affections of fear, hope, joy, and love. Noah did not differ from others of the old world in the object of his belief: that there was a God which had created the world, and could at his pleasure bring it to nothing, was a truth manifestly known by light of nature, and 641

[i] Heb. xii. 11.

tradition of their ancestors, which successively had not been so many, but that they might easily derive their pedigree from the Almighty; nor had they any philosophical heresies or strange paradoxes to draw back their assent from this part of truth: but that God which had lately made would in so short a time destroy the earth with all the inhabitants by her neighbour element, would hardly be assented unto by drunkards or gluttons; or if the ears of their souls were not closed up in the fatness of their bellies, yet these, like their master the Devil, fearing lest they had but a short time to reign, would rage the more, and belch out these or like unsavoury speeches: "Come, let us eat, drink, make merry, and enjoy the pleasures of the flesh whiles we may; for if this scrupulous fellow's words be true, we must all shortly die." A present good they felt in such practices: and hath the world learned any such wisdom since, as to forego what they see and enjoy, upon uncertain hope of things unseen? No; but rather this hypocrisy, to say—The truth which he preached was more evident to them of his times, than such as God's messengers would enforce upon us; or, that Noah was a better preacher than any we have nowadays. Yet even to this preacher himself, the revelation had been as obscure as most our messages are to this people, had his mind been as much set on worldly mirth, wealth, or jollities. This then was the commendation of that faith by which he became heir of the righteousness we seek by ours that, *warned by God of things not seen as yet, being wary,* or (as others read) *moved with fear,* (of God no doubt, in fear of whom true religious wariness consists,) *he prepared an ark for the saving of his house, by the which he condemned the world*[k], and yet saved it too: *for an everlasting covenant was*

[k] Heb. xi. 7.

made with him, that all flesh should perish no more by the flood[l]. A shadow he was of that great Redeemer, which hath comforted us concerning our hereditary curse, and will save his people from that fire which shall destroy the world, wherein the wicked and worldly minded shall perish without redemption.

4. The difficulties which Abraham's faith in his first trial was to wrestle with, were muchwhat of the same nature: lands and possessions no doubt he had plenty, in that place which he knew and was well known in. And who would leave his father's house, or lose assurance of his natural inheritance, for fair promises of a better in a strange land? None well experienced in the world. Yet such was the strength of Abraham's assent unto God's fidelity and bounty, that no sooner called but he obeyed *to go out into a place which he should* (how long or short while after he knows not) *receive for an inheritance; and he went to it, not knowing whither*[m]. Yet, come to his journey's end, he might in wisdom have requested, either better assurance, or leave to return whence he came. But the same faith 642
which moved him to go he knew not whither, binds him there to expect God's leisure for the time when he or his seed should enjoy the benefit of the bequest; content in the mean time with what estate the Divine Providence should allot him: *for by faith he sojourned in the land of promise, as in a strange land, dwelling in tabernacles*[n]: or, as St. Stephen more significantly notes; *God gave him none inheritance therein, no, not so much as to set his foot in: only he promised that he would give him a possession for his seed after him, when as yet he had no child*[o]. Long delay of accomplishing this promise might well occasion Sarah's distrust to prove the mother of a mighty

[l] Eccles. xliv. 18. [m] Heb. xi. 8. [n] Verse 9. [o] Acts vii. 5.

nation. The tentations to withdraw her assent from the speculative truth whereon it was set, God's power, —were not terrible, grievous, or painful; yet not so easy to be foiled, because they had got fast hold within her. Barren she was by natural constitution, and no better than dead, having so long outlived the natural time of bearing children: but he that without her consent or knowledge made her, gave his promise for reviving her dead womb; and she could not continue doubtful of the event, without distrusting his fidelity that had promised. *By faith,* therefore, *she received strength to bear seed, and was delivered of a child, when she was past age*[p]. The joyful issue of her belief may serve as an earnest, to assure us of what Christ hath promised; *I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die*[q]. He that truly judgeth Christ faithful in this, as Sarah did God in the former promise, shall see life spring from death. But faithful herein he only judgeth Christ, that esteems the faithful execution of his will dearer to him than all the pleasures of this life, which is never without the check of death. By such a faith only as arms us with constancy in Christ's cause, against all the terrors that accompany this last enemy we are to deal withal, shall we receive strength to conceive that immortal seed, whose fruit is joy, peace, and gladness everlasting.

5. Or if we consider the date of Abraham's life, almost expired in itself, but extraordinarily renewed in young Isaac; how much more welcome had his own cruel executioner been unto him, than the execution of this commandment, *Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the*

[p] Heb. xi. 11. [q] John xi. 25, 26.

land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of[r]. But some haply will reply; God never puts any child of Abraham to such a desperate point of service as this; wherein, notwithstanding, what was required, which some heathens have not performed unto their false gods? The manner of training up the father of the faithful as it were by degrees unto this, gives us all to understand, that throughout our whole course of life, we should esteem whatsoever is most dear and near unto us, as base and vile in respect of God's favour; of whose continuance none are capable, but by faithful performance of his will. All his commandments are *mercy* and *truth*, *just* and *good* unto the party that undertakes them by lively faith: which cannot rate either declination of any evil, or execution of good incident to mortality, at so high a price as obedience; of which in cases wherein it is unquestionably due, it is so rigid an exactor, as will admit no dispensation, no, not in case of grievous sickness, or extremity of death. So sovereign and high a hand it likewise hath in marshalling and ranking all our affections for God's service, that for an aged father to kill 643
his only child at faith's designment becomes an act of mercy in the slayer, and an exercise of pity upon the slain: for good it was to young Isaac to yield up his life in obedience to his father, willing, in obedience to his God to take it from him. As Christ is the way, the truth, and life; so in this act of Abraham's faith, foreshadowing his future sacrifice, we see an entrance opened unto the path which must lead us unto this main way of life; for thither we come by treading the footsteps of our father Abraham. The point of whose supportance in these tentations, whereon all the mo-

[r] Gen. xxii. 2.

tions of his will, and other acts of his obedience, revolve as the door upon the hinges, or the heavens upon the poles, was his firm assent unto the article of God's omnipotent power. For the Holy Ghost, assigning the cause *why he that had received the promises should offer up his only begotten Son, of whom it is said, That in Isaac shall his seed be called,* saith, *he considered that God was able to raise him up, even from the dead; from whence also he received him in a figure*[s]. His belief, as hath been declared, was of an object unseen, perhaps unheard of in the world before; but grounded upon an evidence of the pledge exhibited in Isaac's miraculous birth. We, that refer all that befalls us unto natural causes, or contrivances of our own or others' wit, never sensibly feeling the finger of God in the procurement of our good, usually fail in the performance of services conditionally annexed to divine promises. And albeit we pitch our faith where Abraham did his, yet when storms of tentations arise, our sensual desires draw it (being destitute of firm grounds) after them, as ships in great winds do their anchors, cast in loose gravel or stony channels.

6. Many of our times could discourse more plausibly of God's omnipotency, more distinctly unfold the several branches thereof, and bring arguments to convince deniers of it more forcible than Abraham could; which cannot convince their own diffidence or distrust in easier trials, because not accustomed to rely upon God's providence, or to train their affections to obedience in lesser matters. Should the practice of some duty nothing so difficult or distasteful to human affections, but altogether as subordinate to the divine power, be enjoined us by express command from heaven; we would not directly deny that God were able to effect his will, but question rather, whether it were he that called us; or

[s] Heb. xi. 19.

so persuaded with those in the poet, seek a milder interpretation of the oracle.

> ———— *Aut fallax, ait, est sortia nobis,*
> *Aut pia sunt, nullumque nefas oracula suadent.*
> [Ovid. Metam. I. 391.]
>
> Our cunning fails if oracles should counsel us to ill:
> They holy are, and would not we should sacred relics spill.

What! should they cast their mother's bones behind their back? God forbid, sure the oracle had some other meaning.

> *Magna parens terra est: lapides in corpore terræ*
> *Ossa reor dici: jacere hos post terga jubemur.* [Ibid. 393.]
>
> The earth, no doubt, our mother is, for earth all flesh doth feed: 644
> She hath her bones, and these are stones, which in her body breed:
> These we are backward bid to throw, as sowers do their seed.

Or as Hercules, detesting the inhumanity of human sacrifices, offered up painted instead of living men, unto his false gods; so some such image of young Isaac as Michal made of David attired in his clothes, or some youngling out of the flock purposely invested with his name, would, to most aged fathers, have been a sacrifice good enough for their god. This or like conceit being supposed, a cunning sophister would have found a fallacy *a rebus ad voces;* a critic would have relieved himself from the etymology of Isaac's name, as some heathens in like case have done, from a difference in the accent. For whereas their gods had pressed men unto their service, expecting every year φωτὰ for a sacrifice; these cunning muster-masters, by alteration of a prick or tittle, substituted φῶτα, *candles,* in their places, fit burnt offerings for the powers of darkness. Or some doting sire of our days, wherein ardent zeal to true religion and excessive

love unto children consort together as man and wife, though forward to profess as great obedience as Abraham made show of, would have communicated this secret to the tenderhearted mother, and with her joint voice thus have descanted upon the oracle:

Is God Almighty so unconstant or unkind, as to give a jewel and take it again? Nay sure he meant not Isaac our only son; but as Laughter is his name, so since his birth he hath been our only joy. Doubtless we have surfeited of mirth and jollity in his presence; and God, it is likely, will speedily take him from us, unless we learn to use his blessings better, and redeem him with some other sacrifice. And what can we offer more acceptable unto our God, than the sacrifice of a broken and a contrite heart? Let his picture a God's name burn to ashes, and all our mirth, laughter, and pleasure perish with it! let the rest of our wearisome pilgrimage here on earth consume with sorrow and mourning for him, as if he were dead indeed! Though a son and heir we have, in whom we may take as much joy and comfort as any of our neighbours can in theirs, yet we will be as if we had none.

7. Should God by his own immediate voice call such as make most conscience of obedience in hearing his word, to offer a sacrifice that should not cost them half so dear as Abraham's did, the examination whether this spirit were from heaven would be so scrupulous, so long time would be required for better information of their understandings, that opportunity of doing what was commanded would slide away, ere their resolution settled. But he whose faith hath got the mastery over his carnal affections in other conflicts, as Abraham's ere this temptation had done, shall, upon the

first proposal, know those warnings to be from God which others distrust, and so relent in the trial, albeit he that made them their souls, exact the exercise or practice only of their faculties. But former negligence in fulfilling his manifested will adds guilt to present ignorance, which cannot excuse subsequent diffidence or disobedience. Even where divine precepts are as plain as peremptory for the general, if we adventure on their practice, it is for the most part but upon such terms, as the late mentioned heathen couple did, upon that interpretation of the oracle which themselves had framed.

Conjugis augurio quamvis Titania mota est,
Spes tamen in dubio est: adeo cœlestibus ambo
Diffidunt monitis: sed quid tentare nocebit?
[Ovid. Metam. I. 395.]

Though Pyrrha somewhat moved is, with loving husband's spell;
Yet hope hangs doubtful 'twixt them both, too weak distrust to quell:
But sith no ill can come thereof, to try must needs do well.

Were it no harm or loss to try, we could perhaps afford as great pains as they did, and as little hope, did the issue depend upon our firm assent to that divine oracle, *God is able of stones to raise up children unto Abraham*[t]. But true belief of matters spiritual, as it presupposeth difficulties in attaining the principal end whereto it directs us; so it includes a forwardness in the choice, alacrity in the attempt, constance and confidence in prosecuting the means that lead us to it. An act it was of true and lively faith in St. Peter to go upon the water unto his Master, in whose construction, nevertheless, to cry out when a great wave came against him did argue a defect in the quantity, as unable to overmatch the extremity, or utmost degree

[t] Matt. iii. 9.

of natural fear: *Why didst thou fear, O thou of little faith?* But to prevent, quell, or moderate the fits or extremities of passions or affections in like extraordinary temptations, an extraordinary measure of faith, though sincere and lively, is required: whereas our purpose in this place only was to shew by instances that the sovereignty of faith, if it be truly Christian, or such as St. Paul commends and ascribes justification unto, must be absolute and universal in respect of every habitual desire or affection that can oppose it, though most natural, inbred, or dear unto us.

8. Though the object of Abraham's temptation was more furious and terrible to resist in the very brunt; yet that which Moses afterwards overcame was more likely to seduce unto disloyalty: the prosperity he did enjoy, and pleasures he might have tasted in Pharaoh's court, are as apt to bewitch or charm, as death of dearest friends to terrify the mind of man from going forward in obedience. The one usually disenables us to follow that in practice which we acknowledge for good in speculation; the other so corrupts our judgments, that we cannot discern true good from false. Abraham resolved to kill his only child, and Moses, as it were, to strangle his loving wife, that, born of his flesh, had been bred in his bones and nursed in his bosom, when he was not master of his own will or affections. *Yet when he came to age,* (saith the text,) *he refused to be called the son of Pharaoh's daughter; and chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season*[u]. Even to rebuke or reproach for Christ's cause he assented as good to him, yea better than all the treasures

[u] [Heb. xi. 24, 25.]

of Egypt: not that rebuke is such in itself, but as it is the means to attain everlasting life, or grounded upon the internal pledge of those joys which he saw only afar off, we nearer hand; were not the proverb fulfilled in us, that the nearer Christ's church comes to us, the farther we go from it. But as the distance to this faithful servant of God was greater, so his sight 646
was the better; he had a cleared view of the recompense of the reward promised, which enabled him to endure as well the want of earthly pleasures and contentments, as the height of that great king's displeasure, with such constancy, as if he had *seen him which is invisible*, and yet was in some sort seen by Moses: so is faith of things to the natural man unseen, but in a manner seen by it.

9. Scarce now one living would do as Moses did; not one that would, but should be censured, not by worldlings only, for a fool, but by forward professors of truth, for betraying God's people's cause; if having such opportunity as he had of soliciting their good in the court, he should leave his place to expect God's providence, or the private contentment of his conscience elsewhere. But from commendation of his faith the judicious reader may resolve not to trouble his mind with such scrupulous cogitations, as whether the faithful, albeit no such reward were promised, were to endure as Moses did; or whether (as the papists falsely lay to our great worthy's charge, though others of less worth have spoken somewhat indiscreetly) intuition of reward pollute such works as would be otherwise good, if undertaken only because we know them pleasant to our God. It is a truth most orthodoxal, that the chief end of our best works should be the fulfilling of God's will or pleasure. But let not any man hence take occasion, by nice distinctions or curiosities, to separate

what God hath conjoined; for his good-will and pleasure it is to reward us bountifully for well-doing, and to glorify his name in our felicity: nor can we intend the accomplishment of his will or glory aright, but as they are linked with his intention of good to us. For surely he wills our life and happiness more than our good deeds, which but for the other he willeth not. It was a slanderous speech of an ungracious servant, to say his master reaped where he had not sown; for our God looks not for glory, but upon presupposal of good bestowed; he never punisheth but for ingratitude, neglect, or abuse of his mercy or bounty. The greatest praise we can procure him is, to suffer ourselves to be saved by the means he hath thereto ordained; and this hope of reward, even by his ordinance, is that which strengthens the faith of his best servants. Or if thou thinkest that Moses' faith was imperfect, thy Saviour's belief, or knowledge of his exaltation as man, doubtless was not so; *Yet he* (as the same apostle saith) *for the joy that was set before him endured the cross and despised the shame, and hence is set at the right hand of God*[x]; notwithstanding he did all things for the glory of his Father, and because he knew it was his will so to do; of which will likewise he knew it an especial part, that he should propose heavenly joys as a counterpoise to worldly pain, and sure hope of endless glory as an antidote against transitory shame or disgrace. Wherefore let us also look upon Christ Jesus, *the author and finisher of our faith, and have respect unto the reward, that we may endure with patience the race that is set before us.*

10. That the same faith so much commended by this apostle was in respect of some objects specu-

[x] Heb. xii. 2.

lative, or but an assent or foresight of some divine revelations as true, according to that difference betwixt truth and goodness before handled, is apparent from these instances:—*By faith Isaac blessed Jacob and Esau concerning things to come. By faith Jacob, when he was a dying, blessed both the sons of Joseph; and leaning on the end of his staff worshipped. By faith Joseph, when he was a dying, made men-* 647
tion of the departing of the children of Israel; and gave commandment of his bones[y].—In none of these did their assent urge them to any difficult, painful, or dangerous practice; it was to wrestle only with the natural imperfection of man's understanding, or incredulity arising thence, not from any direct opposition of sensual or corrupt affection. Greater difficulties there were to dissuade the people from adventuring to pass through the Red sea; but after this accomplished without danger, the miraculous fall of Jericho's walls was not so hard to be persuaded to their posterity, or unto such as had heard what the Lord had done for their fathers. Yet by firm assent unto this divine truth, as certainly future, the city was destroyed, and Rahab saved. *What should we more say? for the time would be too short*[z] (and the discourse too long) *to insist upon the like in Gedeon, in Baruch, in Samson, in Jephtha, in David, in Samuel, and in all the prophets.* What victory soever these or other saints of God obtained over themselves or their passions, over the enemies of God, his laws or their country, over men, wild beasts, or other creatures, our apostle ascribes to faith. *For by faith they subdued kingdoms*[a]; not by believing they had overcome before they fought, but by becoming valiant in fight from firm belief that all victory *was from the*

[y] Heb. xi. 20–22. [z] Verse 32. [a] Verse 33.

Lord of hosts, to whom it was alike easy to save with few or with many. By the same faith, but as fixed upon the moral law, or other means of salvation, they *wrought righteousness.* By the same faith they obtained the promises, not by persuading themselves they had them already sealed, but by practising the conditions annexed unto them. By the same faith *they stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, of weak were made strong.—the women received their dead raised to life: others also were racked, and would not be delivered; that they might receive a better resurrection: and others have been tried by mockings and scourgings, yea, moreover by bonds and imprisonment: they were stoned, sawn asunder, tempted, and slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented*[b].

11. These last passages of the apostle warrant the canonical truth of what an author not canonical relates concerning those heroical sons, and that more heroical mother; whose resolution best exemplifies the nature of faith, hitherto described by St. Paul, to be such as we have defined, an assent unto every part of God's service, or every divine promise, not only as true and good simply considered, but as much better to the party assenting, than the fairest proffers supreme earthly powers can make, either for avoidance of pain or torments present, or speediest advancement to greatest dignities. The first resolutely professes in the name of all the rest, *We are ready to die rather than to transgress the laws of our fathers*[c]. Nor did his soul draw back or shrink at such savage and un-

[b] Heb. xi. 34–37. [c] 2 Macc. vii. 2.

merciful usage, as would move pity to see it practised upon a beast. Even to behold a flourishing tree first bereft of bark, then of all the naked branches, yet standing; lastly, the green trunk cut down, and cast full of sap into the fire, would be an unpleasant spectacle to such as delighted in setting, pruning, or nourishing plants. But that is but a weak resemblance of this man's torture, first stripped of his skin, having afterwards all the utmost parts of his body lopped off; lastly, his raw bulk broiled or carbonadoed quick. Yet the second sprig of the same root, made spectator of all this misery, to cause him abhor like butchery practices upon himself, constantly pitching the fear of God 648
higher than any present rack or torture could raise, or improve his natural fear of tyrants' rage, with his mortal life breathes out that everlasting truth, which his Redeemer afterwards gave in charge to his disciples. *For when he was at the last gasp, he said, Thou like a fury takest us out of this present life, but the King of the world shall raise us up, who have died for his laws, unto everlasting life*[d]. The third, after like derision and torments as his brothers had suffered, willingly yields his tongue unto the tormentor, but first consecrates therewith his other members as an acceptable sacrifice unto his God, esteeming their loss as gain for the keeping of his law. *For stretching forth his hands with boldness he spake courageously—These have I had from heaven; but now for the love of God I despise them; and trust that I shall receive them of him again*[e]. Nor could like torments wrest any other confession from the fourth: for when he was ready to die he said thus; *It is better that we should change this which we might hope for of men, and wait for our*

[d] 2 Macc. vii. 9. [e] Verses 10, 11.

hope from God, that we may be raised up again by him: as for thee, thou shalt have no resurrection to life[f]. The fifth again less fears the torments which he suffered, than the scandal which might redound to God's church from relation of their grievousness, unless the error were prevented. *Thou hast power, O king, amongst men, and though thou be a mortal man, thou dost what thou wilt; but think not that God hath forsaken our nation*[g]. The sixth likewise, at the point of death, charitably instructs the tyrant, as our Saviour[h] afterwards did the Jews, concerning them whose blood Pilate had mingled with their own sacrifice. *Deceive not thyself foolishly: for we suffer those things which are worthy to be wondered at for our own sakes, because we have offended our God: but think not thou, which undertakest to fight against God, that thou shalt be unpunished*[i]. *But the mother* (saith this author) *was marvellous above all other, and worthy of honourable memory.* For if by faith the elders obtained honour and good report, the weakness of her sex doth witness the admirable strength of her faith, *that seeing her seven sons slain within the space of one day, suffered it with a good-will, because of the hope that she had in the Lord*[j]. That which inspired her breast with this hope, her hopes with wisdom, and her womanly affections with such manly courage, was her firm assent unto the articles of the creation and the resurrection; for with these arguments she wisely arms them against the terrors of death or torture: *I cannot tell how you came into my womb; for I neither gave you breath nor life, neither was it I that formed the members of every one of you; but doubtless the Creator of the world, who*

[f] 2 Macc. vii. 14. [g] Verse 16. [i] 2 Macc. vii. 18, 19.
[h] Luke xiv. 1. [j] Verse 20.

found the generation of man, and found out the beginning of all things, will also of his own mercy give you breath and life again, as ye now regard not your own selves for his laws' sake[k]. The seventh, whom Antiochus had tempted to disloyalty as well by hopes of honour as threats of tortures, she thus entreats in particular; *O my son, have pity upon me that bare thee nine months in my womb, and gave thee suck three years, and nourished thee, and brought thee up unto this age, and endured the troubles of education. I beseech thee, my son, look upon the heaven and the earth, and all that is therein, and consider that God made them of things that were not; and so was mankind made likewise. Fear not this tormentor, but, being worthy of thy brethren, take thy death, that I may receive thee again in mercy with thy brethren*[l]. Nor did her words want effect: for this also esteemed obedience much better than honour or preferment; yea, as much dearer than sacrifice, though of himself: for he said, *I, as my bre-* 649
thren have done, offer my body and life for the laws of our fathers, beseeching God that he would speedily be merciful unto our nation; and that thou, O tyrant, by torments and plagues mayest confess, that he is the only God; and that in me and my brethren the wrath of the Almighty, which is righteously fallen upon our nation, may cease: so he also died holily, and put his whole trust in the Lord[m]. That a dumb creature shall gently and quietly lick her young ones, newly ripped out of her belly, even while the anatomist's knife did lance and dissecate her living members, seemed to me, when first I read it in an author[n]

[k] 2 Macc. vii. 22, 23.
[l] Verses 27–29.
[m] Verses 37, 38. 40.
[n] Illud insuper nunquam credidisses, quod videns obstupesces morientem matrem catulorum

of this profession and practice, a wondrous effect of nature's force, evincing the truth of our apostle's saying, *That love*, which thus excludes all sense of pain, would, *if perfect, expel all fear:* but doubtless, more than natural was this woman's love, or rather, great was her faith that *God's love* unto her sons and her *was greater than the love of mothers to their children*, which could thus out of pity and compassion expose them to such savage cruelty, and patiently behold their live anatomy, afterwards content herself to be a subject of like practices. *For last of all after the sons the mother died.*

12. So consonant to the grounds of our apostle's discourse, and these late mentioned resolutions, is that excellent exhortation Mattathias made unto his sons before his death, that we may without presumption presume one and the same Spirit did set the several parts of this lesson, and tune their hearts to this consort, albeit he did not pen these latter ditties. *Now hath pride and rebuke gotten strength, and the time of destruction, and the wrath of indignation: now therefore, my sons, be ye zealous for the law, and give your lives for the covenant of your fathers. Call to remembrance what our fathers did in their time; so shall ye receive great honour and an everlasting name. Was not Abraham found faithful in temptation, and it was imputed unto him for righteousness*[o]?

quos anatomicus ab utero ejus abstraxit majorem curam gerere, quam suimet. Nam si coram ipsa filium lædis, latrat, vociferatur: sin illum ori illius admoves, silet, atque magna pietate lambit. Quod si aliud, non catellus ori ejus, quam secas, matris accedat, rabie pereita mordet, quem naturæ amorem, atque adeo parentum in liberos incredibilem charitatem in publicis theatris maxima spectatorum admiratione sæpius ostendi. Patavii præsertim, cum adesset illustrissimus ac reverendissimus Rainutius Farnesius, tunc Venetiarum Prior, nunc Cardinalis S. Angeli nuncupatus, &c. Colum. lib. 14. De viva sect.

[o] 1 Macc. ii. 49, 50.

Joseph's chastity, Phinehas' and Elias' zeal, Joshua's valour, and Caleb's fidelity, David's mercy, and Daniel's innocency, are all ascribed to faith by him, as well as Ananias', Azarias', and Mishael's safety, or Abraham's late mentioned acts: for after an enumeration of these particulars, he thus concludes: [p]*And this consider ye in all ages, that none that put their trust in him shall be overcome.* All that was commendable in these ancient worthies was from their trust in the Lord; and that from their firm assent unto his power, his bounty, and fidelity. Nor can the nature of faith be better notified by the effect or property, than if we define it to be a fidelity in all the service of God, raised from a firm assent unto the former transcendent truths, —of his bountiful rewarding all that diligently seek him; that it is always better to obey him than man;— as shall further appear from the discourses following. And it is already partly shewed in our meditations upon Jeremy, that prayers thus made in faith are still effectual for obtaining private remission of our sin, comfort in the day of trouble, or for averting God's heavy plagues or curses from any land or people; if both the suppliants thus qualified hold due proportion with notorious delinquents for number, and the frequency or fervency of their supplications with the continuance or stubbornness of the others' sins. But he 650 alone truly prays in faith, that can with constancy prosecute the right choice of means which faith doth make, and faithfully practise such duties as it prescribes, for attaining the end whereto it directs.

13. *If any of you lack wisdom,* (saith St. James[q],) *let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that*

[p] 1 Macc. ii. 61. [q] James i. 5.

wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think he shall receive any thing of the Lord. Why? Because he prays not in faith, but is *double minded and unstable in all his ways.* In this doubleness of mind, or distraction of the soul, as the word imports, doth hypocrisy, in his language that knows the heart and mind, properly consist. For to pretend or promise one thing, and wittingly and expressly, though in the secrets of our own hearts, to intend another, is, in scripture phrase, an act of atheism or infidelity. An hypocrite he is in the same dialect, that assents unto the means of man's salvation as truly good, whiles simply considered, but disesteems them in the actual choice, wherein contrary desires, or affections unrenounced, usurp a negative voice, or rather make a major part of his own soul against him, so as he cannot make good his former promise with his whole assent. From this competition between belief of spiritual truths and carnal delights or pleasure, both challenging full interest in one and the same soul, doth that doubleness whereof St. James speaks arise. And the unconstancy or wavering of an hypocrite may best be resembled by a polypragmatical temper, desirous to hold good correspondency with contrary factions; hence often enforced to shuffle from such promises as he meant to perform when he made them, but considered not how far he had been engaged by former obligements or protestations, from which, being challenged by the adverse party, he cannot flinch without greater shame or grief.

14. Flattery, lying, and dissimulation, of which hypocrisy is but the breed, in the phrase of God's Spirit, which searcheth the reins, is not to profess one thing with the tongue, and purpose another in the

heart; but rather to protest what for the time present we truly think, without due examination of the soul or inward parts, or resolution to renounce all contrary desires, or really to disclaim all interest any creature hath in our minds or affections to the prejudice of the Creator; as the Psalmist excellently expresseth this point: *The wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel. For all this they sinned still, and believed not his wondrous works. Therefore their days did he consume in vanity, and their years in trouble. When he slew them, then they sought him: and they returned and inquired early after God. And they remembered that God was their Rock, and the high God their Redeemer*[r]. This conversion questionless was not in jest, or pretended only for the present, but, in their apprehension that made it, sincere; yet in his judgment that was greater than their hearts or consciences, false and deceitful, because imperfect and irresolute, as the Psalmist in the next words instructs us: *Nevertheless they did but flatter him with their mouth, and they lied unto him with their tongues.* The height of their dissimulation, as followeth, was, that *their heart was not right with him, neither were they steadfast* (believing or faithful) *in his covenant: but as their fathers had been, a reflectary and rebellious generation; a generation that prepared not their* 651
hearts, and whose spirit was not faithful with God. Nor did this want of preparation, or their unfaithfulness, proceed from want of purpose to do God service, whiles tentations did not assault them; but herein rather, that, like the children of Ephraim, *being armed, and bearing bows, they turned back in the day of battle;* that *they kept not the covenant of God,*

[r] Psalm lxxviii. 31, 32, 33, &c. [s] Verse 36.

and refused to walk in his law; (when the law of the flesh did oppose it:) *they forgat* (i. e. they did not esteem) *his works, and his wonders that he had shewed them.* These divine characters of hypocrisy, or dissimulation, approve his opinion, as well befitting the author, that said, it was impossible for a coward to be either an honest man or a true friend. For seeing honesty is but a stem of truth or fidelity, his observation differs only in the subject from that of the wise son of Sirach: *Woe be to fearful hearts, and faint hands, and the sinner that goeth two ways! Woe unto him that is fainthearted! for he believeth not; therefore shall he not be defended. Woe be unto you that have lost patience! and what will ye do when the Lord shall visit you*[t]? More exactly paralleled, as well to the occasion and grounds of our apostle's discourse in Hebrews, chap. x. and xi., are these divine sentences of the same author immediately following: *They that fear the Lord will not disobey his word; and they that love him will keep his laws. They that fear the Lord will seek that which is wellpleasing unto him; and they that love him shall be filled with the law. They that fear the Lord will prepare their hearts, and humble their souls in his sight, saying, We will fall into the hands of the Lord, and not into the hands of men: for as his majesty is, so is his mercy*[u]. From our last resolutions in the former chapter, the reader will easily conceive the reason why the same acts, operations, or practices, are sometimes ascribed unto faith, as the chief steward or dispenser of spiritual grace, sometimes unto the affection or disposition which it moderates. For as fainthearted argues want of faith, so patience in adversity, fear of God, and constant relying upon his mercies, though spring-

[t] Ecclus. ii. 12, 13, 14. [u] Ver. 15–18, &c.

ing immediately from their proper or peculiar habits or affections, are inspired and strengthened by faith, as blood in the veins is by the blood arterial.

15. If we compare the several growth of steadfast faith and hypocrisy, they much resemble the order of composition and resolution in sciences or works of nature, or of addition and substraction in arithmetic, or of laying or reducting sums in accounts. As young David first encountered bears and lions, or other enemies of his flock, and afterwards overcomes the great Goliath, that had defied the whole host of Israel; so true and lively faith first begins with petty desires, or such temptations as are incident to our present state or calling, always so much less grievous in themselves, as our places are meaner [x]; and having gotten mastery over them, still increaseth, as difficulties or oppositions multiply, until at length it become victorious over the Devil, world, and flesh, by a sincere discharge of particulars contained in the view of baptism. Hypocrisy acknowledgeth the same sum of Christian duties or practices, and subscribes unto it, not only in gross, but unto most particulars therein contained; yet still reducts or exonerates as much as well displeasing humours disallow, until it finally dissolve what true faith doth build, even unto the first foundation, if the opposition between it and carnal fears, hopes, love, or hate, come once to be direct and eager. What protestation could any true professor either conceive in terms more decent or submissive, or tender in more serious and ample form, than that supplication which 652
the remnant of Judah and Jerusalem presented unto the prophet Jeremy, after the captivity of their brethren:

[x] Talis est natura fidei, quanto magis vetatur tanto magis accenditur. Virtus fidei in periculis secura est, in securitate periclitatur. Quid enim aliud ita laxat vigorem fidei, sicut longa tranquillitas.—Chrysost. in Matt. xx.

Then all the captains of the host, and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people from the least unto the most, came and said unto Jeremiah the prophet, Hear our prayer, we beseech thee, and pray for us unto the Lord thy God, even for all this remnant; (for we are left but a few of many, as thine eyes do behold:) that the Lord thy God may shew us the way wherein we may walk, and the thing that we may do[y]. After he had undertaken this sacred business, and passed his word for his integrity in translating it, they more pathetically oblige themselves to whatsoever obedience God by his mouth shall enjoin them. *Then they said to Jeremiah, The Lord be a witness of truth and faith between us, if we do not even according to all things, for the which the Lord thy God shall send thee unto us. Whether it be good, or evil, we will obey the voice of the Lord God, to whom we send thee; that it may be well with us, when we obey the voice of the Lord our God*[z]. A man would think the proposal of God's commandment, by a prophet so well known unto this people, one whom they had chosen for this purpose, should have enforced them to performance of their promise. Yet Jeremiah, foreseeing the hypocrisy of their hearts, though hidden from their own eyes, returns his message in such a form, as if he had used artificial invention to persuade obedience. Having called some of the parties that had late made this serious protestation, he tells them; *Thus saith the Lord God of Israel, unto whom ye sent me to present your prayers before him; If ye will dwell in this land, then I will build you, and not destroy you, and I will plant you, and not root you out: for I repent me of the evil that I have done unto you. Fear not*

[y] Jer. xlii. 1, 2, 3. [z] Ver. 5, 6.

for the king of Babel, of whom ye are afraid; be not afraid of him, saith the Lord: for I am with you, to save you, and to deliver you from his hand. And I will grant you mercy, that he may have compassion upon you; and he shall cause you to dwell in your land. But if ye say, We will not dwell in this land, neither hear the voice of the Lord your God, saying, Nay; but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there we will dwell: and now therefore hear the word of the Lord, ye remnant of Judah, Thus saith the Lord of hosts, the God of Israel; If ye set your forces to enter into Egypt, and go to dwell there; then the sword that ye feared shall take you there in the land of Egypt, and the famine, for which you care, shall there hang upon you in Egypt; and there shall ye die. And all the men that set their forces to enter into Egypt to dwell there, shall die by the sword, by the famine, and by the pestilence: and none of them shall remain, or escape from the plague that I will bring upon them. For thus saith the Lord of hosts, the God of Israel; As mine anger and my wrath hath been poured out upon the inhabitants of Jerusalem; so shall my wrath be poured out upon you when you enter into Egypt: and ye shall be a detestation, and an astonishment, and a curse, and a reproach: and ye shall see this place no more. O ye remnant of Judah, the Lord hath said concerning you; Go ye not into Egypt: know certainly that I have admonished you this day[a]. And as Joshua[b], at his last farewell unto his people, suspecting their proneness to idolatry, did by a seeming provocation of them to the practice and profession of it, wisely wrest from them more serious protestation

[a] Jer. xlii. 9–12. [b] Joshua xxiv. 15. 19. 22 24.

to the contrary, and a stricter obligement to the service of the only true God than otherwise they would have conceived; so Jeremiah, instructed by his God that the hypocrisy of this people's heart now secretly began to work, gives them notice of it, most desirous
653 to be disapproved by them in the event. *Surely ye dissembled in your hearts, when you sent me unto the Lord your God, saying, Pray for us unto the Lord our God; and according unto all that the Lord our God shall say, so declare unto us, and we will do it. And now I have this day declared it to you; but ye have not obeyed the voice of the Lord your God, nor any thing for which he hath sent me unto you. Now therefore know certainly that ye shall die by the sword, by famine, and by the pestilence, in the place whither ye desire to go and sojourn*[c]. Jerusalem's ruins, and the temple's ashes, did witness the severity and justice of their God against the obstinate and disobedient. The Babylonians themselves knew Jeremiah for a prophet; even this people, to whom he brings this message, were well persuaded of his familiarity with their God; and he himself had passed his word for acquainting them fully with his will. *Then Jeremiah the prophet said unto them, I have heard you; behold, I will pray unto the Lord your God according unto your words; and it shall come to pass, that whatsoever thing the Lord shall answer you, I will declare unto you; I will keep nothing back from you*[d]. And was it possible the same men should be so dislike themselves, as to forget their late protestations, and refuse to do God's will, so fully made known unto them by his prophet? To do the will of God, if so they knew it to be his will directly, they deny not; for this general truth was not as yet directly contradicted by their

[c] Jer. xlii. 20, 21, 22. [d] Jer. xlii. 4.

present passions. But now ten days had passed since Jeremiah and they had mutually pledged their faith; the one for notifying, the other for executing God's commandment concerning this present case. Their former jealous fears of Nebuchadnezzar's ill affection towards them had increased. In the interim they had entertained some politic hopes of shelter in Egypt from the storm that threatened Judah. Both these, with the natural stubbornness of their wills, accustomed to long after things forbidden, concur to impair and withdraw their former assent; causing them, though not absolutely to distrust God's power or goodness towards them, nor altogether to disclaim Jeremiah for a prophet, yet to suspect his fidelity in this particular business. *For when he had made an end of speaking unto them all the words which the Lord had recorded, for the which the Lord their God had sent him unto them, even all these words; then spake Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all the proud men, saying unto Jeremiah, Thou speakest falsely: the Lord our God hath not sent thee to say, Go not into Egypt to sojourn there: but Baruch the son of Neriah setteth thee on against us, for to deliver us into the hands of the Chaldeans, that they might put us to death, and carry us away captive into Babylon. So Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all nations whither they had been driven, to dwell in the land of Judah*[e]. After they had thus shuffled from their promise, disobeyed God's word, abused his prophet, and *provoked him unto wrath with the works of their hands*, polluting their souls by *burning incense unto other gods in the land of Egypt, whither they were*

[e] Jer. xliii. 1.

gone to dwell[f]; threatened with consummation of God's wrath, which had overtaken their forefathers, and had almost devoured their native country; they begin directly *calcitrare contra stimulos*, and utterly recall their former assent unto the general truth, so fully acknowledged before, that God's commandments ought to be obeyed. For these, we must consider, were most peremptory against idolatry, on which their hearts and affections were now fully set; so as the opposition betwixt God's word and their resolutions becomes immediate and diametral. Nor was there any coactive
654 power to bridle the unruly bent of their untamed affections, now at liberty to run riot, and acquaint their hearts with what they had secretly wrought before; no face of civil government, professing true religion, to discountenance and overawe their audacious and whorish foreheads from open avowing of what they purposed; rather the sight of like practices authorized in Egypt did tempt their hearts to conceive and their mouths to profess greater abomination than in their own land they could have thought on. And as that excess of insolency which moved the Israelite to wrong his brother, made him withal more impatient of Moses' reproof; so such of this remnant as were most conscious of former disobedience to God's laws, were most forward and petulant to disclaim his present will, expressly revealed for their safety; and like the old serpent, to accuse his inhibitions in like case of falsehood or envy. For when Jeremiah had made an end of all his threatenings, *then all the men which knew that their wives had burnt incense to other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying, As for the word*

[f] Jer. xliv. 7, 8.

that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee. But we will certainly do whatsoever thing goeth forth of our own mouth, to burn incense to the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings and our princes in the city of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and saw no evil. But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword, and by famine. And when we burnt incense to the queen of heaven, and poured out our drink offerings unto her, did we make our cakes to worship her, and pour out drink offerings unto her, without our men[g]*?*

16. This last instance of these hypocrites will yield somewhat to evince a conclusion, hereafter to be inferred, that no affection unrenounced, not such as procure greatest applause and admiration amongst men, but continually exposes our souls to Satan's check; that this cunning gamester, by extraordinary skill to play upon like advantages, can drive men into any point of infidelity, heresy, idolatry, atheism, or blasphemy against the Holy Ghost, as shall be fittest for his purpose, or as the opposition betwixt men's resolutions and truths revealed shall fall out. From the former examples, whereby the elders obtained good report, we have gained thus much for confirmation of our last assertion; that the faith whereby Abraham was accounted righteous, and by which the sons of Abraham must live, is a steadfast assent to whatsoever God shall say, as much truer than aught can be said against it; to whatsoever he shall command, as much better than either the accomplishment of our

[g] Jer. xliv. 15.

own desires or hopes, or obedience to contrary commandment of earthly powers, whether accompanied with severest threats of any evil, or surest promises of any good, they or their instruments can procure us.

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CHAP. VIII.

That Knowledge of Moral Objects in sacred Dialect includes the Affections concomitant. The exact Conformity or Correspondency betwixt the Assent or Adherence (resulting from such Knowledge) and the proper Object whereto it is applied.

1. WHETHER right or no, be it in the judicious reader's power to examine and determine: such choice as is too late for us to recall is already made of assent, as the fittest thread to follow for unwinding those perplexities which some late intricate disputes of adverse parties have woven unawares in this argument, which we after them labour to unfold. Now seeing every assent, especially of the intellective nature, so necessarily presupposeth knowledge, that the certainty (as hath been observed) of the one can hardly spring but from the clearness or perspicuity of the other, it will be a matter altogether impossible to give the reader a distinct and full view of the nature and essence of that assent, whose differences and properties we out of scripture seek, unless we first acquaint him with the true force and value of *knowledge, understanding*, or other terms of use equivalent, in the dialect of the sanctuary.

2. That words expressing the acts of sense, or understanding, in the Holy Ghost, or his language, that had not only the form of wholesome doctrine, but the very words of eternal life, usually include affections concomitant, is a rule so often inculcated by best expositors of sacred writ, that to be curious in recapitula-

tion of several instances would seem but truantly pains to such as are conversant in their writings: yet, because we write not so much for theirs as for others' use, to omit them altogether we may not. And seeing remembrance is but an act of knowledge reiterated, or a second agitation of the mind towards that point whereat it had arrived before; we shall more fully conceive what it is to know, if we first know what it is to remember; and that, in the language of Canaan, is so to be affected with matters called to mind as the nature of them doth require. Some things of belief and credence undoubted, because related in scriptures, are in themselves of such little use or consequence to our salvation, that barely to remember them sufficeth; to be in heart affected with them is not required. Thus Jacob's making his son a party-coloured coat will, amongst other stories, present itself to their memory that have read through the book of Genesis. But whom doth the remembrance hereof aught affect? unless perhaps such little children as are desirous their parents should follow this example. But not to be touched with the affliction of Joseph, or old Jacob's sorrow, when his dearling's spangled coat was presented unto his aged eyes, all besprinkled with blood, would argue hardheartedness in an old father of so young and lovely a child. For Christian souls not to be yet more deeply touched with solemn remembrance of their Saviour's agony, his barbarous usage at his arraign- 656
ment, his ignominious and cruel death, were to stain themselves with guilt of that blood which must wash them from all their other sins. Nor doth the perfect remembrance of what the head hath suffered affect the members with sympathy only of his sorrow, but quell and crucify all carnal lust and concupiscences that fight against the spirit, as in that article is to be de-

clared. The heathen, it seems, suspected Christian sacraments had been instituted as bonds of dangerous combinations, or conspiracies in mischief: but [h] Pliny's exemption of them from that imputation may instruct us what use the ancients made in remembering Christ's death and passion. For thereby they solemnly renewed the league of baptism, and settled their former resolutions not to commit theft or adultery, not to falsify their words, or any way defraud their neighbours.

3. The true force of this speech, *to remember*, whilst applied to matters of morality, the Psalmist excellently expresseth in the hundred thirty-seventh Psalm. Such as had brought desolation and woe upon their native country, exacted mirth of them and his countrymen in their captivity. To these their demands of the pleasant songs of Sion, he answereth with indignation; *How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning*[i]. Jerusalem, we must consider, was at this time in her widowhood, forsaken of the Lord her husband, and deprived of all her dearest children: Sion, her head, sometimes decked with majesty and honour, was now covered with dust and ashes, as with a mourning veil: and for her sons to have consorted with the idolatrous Babylonians in their riotous mirth, had been more than to forget her whom they could not rightly remember but with sorrow. Whence, in the next place, he adds, *If I remember*

[h] Adfirmabant autem hanc fuisse summam, vel culpæ suæ, vel erroris, quod essent soliti stato die ante lucem convenire, carmenque Christo quasi Deo dicere secum invicem, seque sacramento non in scelus aliquod obstringere; sed ne furta, ne latrocinia, ne adulteria committerent, ne fidem fallerent, ne depositum appellati abnegarent: quibus peractis, morem sibi discedendi fuisse rursusque coeundi ad capiendum cibum, promiscuum tamen et innoxiis.—Plin. lib. x. Epist. 100. [97.]

[i] Psalm cxxxvii. 4.

not thee, O Jerusalem, let my tongue cleave to the roof of my mouth: which words imply as much as this imprecation; Let this be the last song I ever shall sing, the last words I ever shall speak, if I be jocund, either in heart or speech, whilst thou art sad. Thus to prefer sorrow and grief for her misery before all the joy and pleasance Babylon could afford him, was truly to remember the ruins of Jerusalem. By the same dialect, whiles he beseecheth his God to remember Edom, he implicitly wished as ill to it as he expressly did to Babylon, such desolations upon the cities and inhabitants thereof, as the Babylonians, by the Edomites' instigation, had brought upon Jerusalem; that the whole land might be wasted with misery; that the enemy might take the children from their mothers' breasts, and dash their brains against the stones. So when Artaxerxes thought it strange to see Nehemiah, as who would not, to see a courtier, not sick, and yet sad, when his sovereign lord looked cheerfully upon him; the good man replies, *Let the king live for ever!* as if he had said, God grant he never know cause of sorrow! but, *why should not my countenance be sad, when the city and place of the sepulchres of my fathers lieth waste, and the gates thereof are consumed with fire*[k]? So deeply did the recogitation of what he had not seen, but only heard, sink into this true patriot's heart. So likewise that 657
prayer of his, *Remember them, O my God, that defile the priesthood, and break the covenant of the priesthood, and of Levi*[l], includes a desire that God should plague them according to their deserts. And he elsewhere upon like occasion expresseth, *My God, remember thou Tobiah and Sanballat, according unto those their works, and Noadiah the prophetess, and the*

[k] Nehem. ii. 3. [l] Nehem. xiii. 29.

rest of the prophets that would have put me in fear[m]. But when he desires God to remember himself, he supposeth this remembrance should bring a gracious reward of his good service, as he interprets himself: *Remember me, O my God, concerning this; and wipe not out the good deeds that I have done for the house of my God, and for the offices thereof.* The like use of this phrase we have in common speech; for when we promise to *remember* a good turn done us, we imply not a bare recognition only of what this or that man hath done for us, upon this or that day, but a like hearty affection toward him, and a readiness to requite his kindness, whensoever occasion shall be offered.

So when we threaten to remember our enemies, or such as wrong us, every man knows the meaning of this speech to be as much as if we had promised to be even with them, or to do them as shrewd a turn as they have done us. But this is a remembrance which amongst Christians should be forgotten: yet as well the phrase itself as the practice of it may serve to notify the right use of the like in scripture. Then we are truly said to remember God's commandments, when our hearts are as firmly set on their practice, as the natural or unregenerate man's is upon requital of injuries offered. In this sense, (saith God himself,) *Remember thou keep holy the sabbath day*[o]; as if not to sanctify it were to forget it: and the apostle, *Remember such as are in bonds*, not as scoffers do, to whom their misery is ofttimes matter of mirth, but as if *you were in bonds with them*[p]. So currently did like speeches go for as much as we have set down in Solomon's reign, that he deemed us sufficiently charged

[m] Nehem. vi. 14. [n] Nehem. xiii. 14. [o] Exod. xx. 8. [p] Heb. xiii. 3.

with thankfulness to our Creator, in that we were enjoined to remember him: and upon this consideration he exhorts us, to take the inventory of what we received from him in our creation, in those days wherein we most delight, in which the characters of his blessings bestowed upon us, and their true worth, are most fresh and sensible in all our faculties; well knowing, that if we deferred this survey till old age come upon us, in which life itself becomes a burden, our return of thanks for fruition of it, and the unpleasant appurtenances, would be but wearyish. *Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain*[q], &c.

4. In like sort, as well in sacred as common, though less in the school language, (the greater the schoolmen's folly,) to know or believe, include not only a logical conceit of the things we know, or of their truth considered in themselves, but withal a right esteem of their worth, or consequence in respect of us. The original of these scholastic solecisms in moral or sacred arguments, if I mistake not, ariseth hence; that intentional or abstract truths, whereunto in younger days we are most accustomed, being most comprehensible and best known, we use our apprehension or conceit of them, because definite and unvariable, as the fittest scale to measure matters of morality; not considering that these require more dimensions than ob- 658
jects merely speculative, that their degrees are of another size, and ofttimes asymmetral with the former, that our souls, for the exact discernment of their quality, require a more peculiar touch than that light

[q] Eccles. xii. 1, 2.

tincture or impression they have taken from matters logical, mathematical, or merely secular: albeit all true knowledge even of these must be commensurable to the subject we profess to know and rightly proportionate, or rather actually reaching to that end whereat it levels. Even in matters secular, or most abstract, if we well observe that conceit or knowledge, which in respect of one object, or some subordinate end thereof, is exact and perfect, applied either to an object altogether different, or to another end of the same, will appear to be mere ignorance, or knowledge either imperfect or impertinent.

5. Know we may the length or circumference of some plot of ground to an hair-breadth; and this abundantly sufficeth even curiosity itself in him that hath no other intent than to course or exercise in it. In journeying or shooting, we examine not how wide, but how long the country is, through which we rove or travel; but the exact knowledge of this dimension would little avail a surveyor, unless he have skill withal to gather the just quantity of the whole surface from the breadth as accurately known as the length; or he that could from these two dimensions curiously calculate thus much, should be accounted merely ignorant in measuring timber or other solids, unless he knew the thickness of them, and from the distinct knowledge of all three dimensions, to notify the just quantity of the whole mass or substance; the most accurate knowledge whereof were little pertinent to him that stands more upon their weight than magnitude, both which only to know (unto a scruple) would argue ignorance in him unto whose purpose or profession the notification of their qualities, use, or operation were only or principally necessary.

6. Such a difference as I have specified between

knowledge of lines and plain figures, between them and solids, or between the quantity of such bodies and their weight or quality, we must imagine between the knowledge of truths speculative and moral, or between merely moral and divine concerning our own salvation. The conceit or knowledge of these last, how exact soever it be, if it be only in the brain, and imprint not the true characters of itself upon the affection, is no better to a Christian than it would be for a carpenter to know the length and breadth of a piece of timber without the thickness, or all three dimensions without any judgment whether it were sound or faulty, whether rightly seasoned, or unto what use it would best serve in building. It would be all one, as if a physician or apothecary should know the picture, shape, or colour of any herb in Mathiolus, or other herbalist, ignorant of its virtue or operation, or how it should be prepared for medicine; or as if a merchant or auditor should be able to display all the perfections nature hath bestowed on gold above other metals, not acquainted with the worth of it in payments, or in what countries it is most current. Briefly, seeing all knowledge must be measured by the use or end, and this, in the subject we treat of, is the salvation of our souls, whereunto we grow by newness of life; our knowledge cannot be perfect, unless terminated to a right structure of affections in the heart, answerable to the idea or model of truth in our brains; unless it bring forth readiness or promptitude in every faculty to put such precepts, as require their service, in 659
execution. Of these two parts of Christian knowledge, the one in the head, the other in the heart, much better the former were defective than the latter. He that knows rightly to husband the ground he enjoys, what part is good for meadow, what for pasture, what

for corn, what for this kind of grain what for that, how every parcel may be employed to the best commodity of the owner, may be ignorant in surveying or drawing a right platform of it, with less loss than he that could survey it most exactly, but hath no experimental skill at all in tillage or husbandry. Now seeing our Saviour tells us his Father is an husbandman, and is best glorified by such fruits as we shall bring forth unto salvation; (the true end of Christian knowledge;) he may be truly said to know more, at least better than others do, that can improve whatsoever he hears or reads to the benefit of his own soul, and employ those faculties God hath given him to his service. It shall be little or no prejudice to such a man, albeit he cannot draw a map or perfect system of divinity, or deduce one divine attribute from another. Albeit he that can do this, and leave not the other undone, shall receive his reward according to the measure of his talent rightly employed. But if his chief knowledge consist in distinct conceiving of the Deity, or methodical discoursing of divinity; this glorifies God but as the painter doth the party whose picture he hath exactly taken; whereas our Creator's glory must shine, not in lifeless and painted words, but in our works paternized to his image, renewed in our minds; as towardly children express their noble ancestors' worth, by lively resemblance of their personages, and real imitation of their virtues. It is a kind of cunning, I must confess, to be able accurately to paint God or his goodness; but as little pertinent to true Christian knowledge, as an artificial picture of a great feast is to a poor soul almost starved for hunger, unless it make us not painted images, but true and live sons of the everlasting God. For *our light must so shine before men, that they, seeing our good works, may glorify*

our Father which is in heaven. That such a Father there is, and that we are his sons, we must make known to others by imitating his perfections.

7. To these or like points do sacred writers[r] usually extend words importing knowledge, whether they speak of our knowing God or his knowing us: *The Lord knoweth the way of the righteous*[s] (saith the Psalmist). And if he know it, will he not reward it? Yes, with life; *for the way of the wicked, because as well known to him, shall perish.* Answerable hereto men are said to know God's ways, when their demeanour is such, as if they expected he should presently take notice of their's, either to reward or punish them. *It is a people that do err in their hearts,* (saith the Lord,) *for they have not known my ways*[t]. As they did err in their hearts; so did they not know God's ways in their hearts, for such a knowledge of them as is confined within the brain, or such as a man that never travelled may have of a strange country by a map, no doubt they had. But as beaten ways, and vulgar directions of the inhabitants, are better guides in unknown coasts than most accurate geographical descriptions, so is it not this superficial knowledge of God's 660 ways that can conduct us to his rest; whither none come but such as can tread in the steps of holy and religious men, that have gone them, and learn that by experience, which others paint out and decipher. *This is life eternal,* (saith our Saviour,) *that they might know thee the*

[r] Maldonat, seeking occasion to expound those words of Daniel (cap. xii. 3.): Qui autem docti fuerint, id est, qui bene sapienterque vitam suam gubernarint, hos enim scriptura vocare solet משכילים habentes intellectum, sicut Galli, non eos qui docti sunt, sed eos qui moderati, sapientes appellant: Hi ergo (inquit Daniel) fulgebunt, quasi splendor firmamenti, et qui ad justitiam erudiunt plurimos, quasi stellæ in perpetuas eternitates. Maldonat in Matth. xiii. 43.

[s] Psalm i. 6.

[t] Psalm xcv. 10.

only true God, and Jesus Christ whom thou hast sent[u]. Equivalent hereto is that—*Whosoever believeth in him shall not perish, but have everlasting life*[v]. Can faith and knowledge then reach to heaven, unless they be lengthened by love and other Christian virtues? He that is warned to receive a prince or man of state will make account of his necessary train, albeit no man's coming besides be specified: nor is it needful sacred writers should mention love or other attendants of those queens of virtue, wisdom, faith, or knowledge; if these be present, the rest will certainly accompany them. *He that saith, I know Christ, and keepeth not his commandments, is a liar, and the truth is not in him*[w]. Faith or knowledge without love is not Christian, but hypocritical: for only *he that hath Christ's commandments, and keepeth them, is he that loveth him*[x]. *We know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life*[y]. Many were the people's sins in the wilderness; yet St. Jude comprehends all in this one, that they *believed not. This ye know, how that the Lord, having saved the people out of the land of Egypt, afterwards destroyed them that believed not*[z]. So doth the Psalmist attribute all the disobediences and rebellions of his forefathers unto this—*that their spirit was not tied by faith unto God*[a]; yea, *the fire was kindled in Jacob, and also wrath came upon Israel, because they believed not in God*[b]; and the error of the Israelites, that knew not the way unto God's rest,

[u] John xvii. 3.
[v] John iii. 15.
[w] 1 John ii. 4.
[x] John xiv. 21.
[y] 1 John v. 20.
[z] Jude 5.
[a] Psalm lxxviii. 8.
[b] Verse 21.

was (in the apostle's construction) unbelief: *The word that they heard profited not them, because it was not mixed with faith. For we which have believed do enter into that rest*[c]. The greatest praise we read given to the Israelites in the wilderness was, that *they believed God and his servant Moses.* As long as they thus continued, they were not overcome by temptations of the world or flesh. And by what means do all such as *are born of God* overcome the world? Is not this victory from faith? *Who is it that overcometh the world, but he which believeth that Jesus is the Son of God*[d]? The same dialect was well known in Jewry in his time that said, *The knowledge of the commandment of the Lord is the doctrine of life: that all wisdom was contained in the fear of the Lord, performance of the law, and knowledge of his almighty power*[e]: *that to believe the Lord was to keep his commandments*[f]. Which last testimony is very useful in the examination of faith, further to be insisted upon in that treatise[f].

8. It was but an effect of such men's folly, as spend the best of their days and spirits in coining second intentions or terms of art, and after they have gotten the skill to draw solid learning by this device into plain tables, mistake these types or shadows for the bodies or substances, which first did sever belief and knowledge of divine matters from practice, whereunto they are as naturally linked as the nerve is to the part which it moveth. Nature herself, not stretched awry by art, or misled by passion, (from whose attraction or impulsion she is most free in matters of ordinary and common use,) always frames her language fully pa-

[c] Heb. iv. 2, 3.
[d] 1 John v. 5.
[e] Ecclesiasticus xix. 19, 20.
[f] Roc. Sect. 2. c. 5.

rallel to the former rules of sacred speech. Into whose
661 heart, beside the hypocrite's, would it sink, that affection should not increase according to the degrees of worth in the object, though no better known than others are? Is not the quantity or perfection of goodness as intelligible as the bare essence or quality? Or can we in part be moved with some few degrees of goodness known, and not as much more moved by equal knowledge of far more? Or can we rightly value the consequence of divine truths in respect of ourselves, and not frame desires of them proportionally? Doth any man not much affect him, whose excellent parts he highly esteems, albeit he expect no real favour or commodity from him? To say we know a man, in ordinary speech, imports a demeanour or respect towards him, answerable to that quality we know in him. To know him for a sweet companion, includes a desire of his company or acquaintance, an unwillingness to fall out with him or to be estranged from him. To conceive of one as an odd and unsociable wrangling mate, implies a care to eschew all occasions of intercourse, dealing, or familiarity with him. If an inferior should say he knew his lawful magistrate to be a most unpartial severe justicer, he need not specify his unwillingness to be justly accused before him of any crime. Or if we say we know or believe one to be a marvellous wise, honest, friendly man, who would not gather, that whilst this persuasion lasted we would be readier to commit any matter of moment to his care and trust, than unto others, whom we know as well or perhaps better, yet not to be so wise, so honest, or well affected towards us? Speak we of what knowledge we list, sensitive or intellectual, to know any object, and not to be affected with such attributes or qualities of it as are dissonant

or agreeable to our nature, is indeed to know it, and not them. To know that which in itself is terrible, and not to be terrified with it, is not to know the terror of it. The bear and lion know the wolf by sight as well as the silly lamb, which no sooner sees him but is affrighted; for of these three, this poor soul only knows him as terrible, and an enemy to his nature. Rats know that bait which is their bane; but as sweet, not as poisonous: for were it as bitter in their mouth at the first tasting, as it afterwards proves in their bellies, they would avoid it. *The devils* (saith St. James[h]) *believe that there is a God, and tremble:* whether he speak of belief properly so called, or of some greater knowledge, certain it is they tremble, because they believe, and know him to be a terrible and powerful judge. Did they as firmly believe or know he had mercy for them in store, would they not love him, and seek to avoid his displeasure? If our knowledge, both of his justice to the wicked and disobedient, and of his mercy to the penitent amongst the sons of men, whose nature his Son hath taken upon him, were but such as these infernal spirits have of his severity towards them, it would command all our affections, of love, of fear, of thankfulness, and bring forth entire fidelity in his service. *Though they say, The Lord liveth,* (saith the prophet[i],) *yet they swear falsely.* Yet what truth more undoubted than that the Lord liveth? But swearing this, they professed a belief or knowledge of it, which they had not; otherwise, *they had executed judgment, and sought the truth; they had sorrowed when the Lord had smitten them, and received correction when he had consumed them*[k]. *But this people* (as the prophet adds) *had an unfaithful and rebellious heart; they are departed and gone:*

[h] James ii. 19. [i] Jerem. v. 2. [k] Verses 1 and 3.

for they say not in their heart, Let us now fear the Lord our God, that giveth rain, both early and late, in due season: he reserveth unto us the appointed weeks of the harvest[1].

662 9. Why supernatural concourse, seeing it is as necessary as divine revelation to produce the acts, should not as properly belong to the object of belief, some schoolmen give this reason—"Because of these two, the divine revelation only is the ideal, or exemplary cause of our faith;" and this ideal causality herein consists—"That as the truth and revelation divine is in itself, so must our assent unto it be, most infallible." That they extend this conformity, betwixt the object believed and our belief of it, no further, is not disagreeable to their intentional or superficial conceit of this celestial virtue. But consonantly to our former declarations of that indissoluble combination betwixt truth and goodness in moralities, and the intrinsical identity of the will and understanding, we make not only truth, but goodness also, divine, with the several branches of it, the exemplary cause of our assent.

The former conformity, between the infallible veracity of the Godhead, and our belief of whatsoever it shall say or teach, we take as transcendent, and included in every assent we give unto other particular attributes. This mutual infallibility is as the authentic instrument or legal form of our assurance; but renewing of God's image, communication of his goodness and mercy in Christ, is the patrimony or legacy conveyed unto us. This is as a wrest or screw, to fasten our souls unto his other attributes, all as apt, if closely applied, to imprint their figure upon them as the former. Betwixt every object assented unto, whether as good or true, and the faculties of our souls which it concerns,

[1] Jerem. v. 23, 24.

there must be such a correspondence as is between the character and the letter enstamped. Our assent unto God's longsuffering and forbearance of obstinate sinners, will quell unadvised anger against our brethren; our infallible belief of his mercy towards ourselves, and his readiness to forgive our trespasses, though in number infinite, against his most infinite Majesty, will cause us forgive our fellow-servants their offences against us, *not until seven times only, but unto seventy times seven times.* Our infallible belief that he is good and bountiful as well to the unjust as just, will imprint a like desire in us of doing good, though to ungrateful persons. This is our Saviour's inference upon the explication of this attribute: *But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children*[m] *of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the Publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the Publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect*[n]: not in some only, but in all parts of his goodness, re-

[m] So it is said Luke vi. 35. *Ye shall be the children of the Most High: for he is kind unto the unthankful and to the evil.* Our Saviour in this place deduceth that precept from the divine nature or attribute, which the son of Sirach doth from God's will revealed; for to no other end were his commandments given, save only to make us like him in his imitable attributes or perfections. *Many have refused to lend for other men's ill dealing, fearing to be defrauded. Yet have thou patience with a man in poor estate, and delay not to shew him mercy. Help the poor for the commandment's sake, and turn him not away because of his poverty.* Ecclus. xxix. 7, 8, 9.

[n] Matt. v. 44, 45, 46, &c.

vealed or proposed to our imitations. His incommunicable attributes of majesty, honour, and glory, we are with reverence to adore, not to imitate. Albeit, even unto these, his infallible veracity is as the handle by which firmly apprehended they have their peculiar weight and force upon our souls and affections, imprinting on them a general disposition to receive the
663 stamp of his perfections, imitable or communicable, an universal inclination to performance of his will revealed. Thus in the language of Canaan he is said to ascribe praise and glory unto God, that evacuates his heart of pride and vain boasting, in such perfections as he hath received from his immensity, whence every good gift doth flow, and whither in thankfulness it must return: he ascribeth strength and majesty, that renounceth all confidence in man, or other creature, and humbles himself under his mighty hand.

And seeing we must not only believe the essence but the attributes of the Godhead, and all belief presupposeth knowledge, consonant to the language of nature late mentioned (in matters wherein she is best seen and least corrupt) is the dialect of grace[o]. He is said to believe or know God as just, that fears him as

[o] Ethnici putant plures esse deos, et hoc tibi videris perfectus Christianus, quod persuasum habes unum esse Deum? Quid magni facis? Idem credunt Judæi, qui quotidie blasphemant Filium Dei in synagogis suis; idem credunt dæmones et contremiscunt. Si vere credis in Deum, crede justum et veracem: justum in remunerandis piis, et puniendis impiis, et veracem in promissis. Crede non esse spem salutis, nisi per Filium ejus, quem pro nobis omnibus tradidit in mortem: crede nihil accidere mali posse iis qui se totos illius voluntati tradiderunt, et in illo perseverant. Hoc est credere in Deum Patrem, hoc est credere in Filium ejus, hoc est credere in Spiritum Sanctum, unum Deum, et ecclesiam sanctam, mysticum Christi corpus, extra quam non est salus, et in quo non est pernicies. Quisquis in tali petra pedes animi fixerit, adversus omnes tentationum incursus stabit immobilis.—Cypr. de dupl. Martyr. [incert. auct. ad finem Cyprian. operum.]

a Judge most unpartial and uncorrupt, and is afraid to be unjust, lest he take vengeance. He rightly believes his power, that honours him as a King most omnipotent; he his tender mercy and compassion, that reverenceth him as a most loving Father; he his providence, that commends his soul unto him as to a faithful Creator, he whose chief care is to cast all his care on him, as on a Guardian most tenderly respecting the welfare of all such as with prayers unfeigned commend themselves to his tuition. That these are the immediate and proper effects of Christian belief, or assent unto the divine Providence, our Saviour instructs us, where he attributes carking care, or worldly solicitude, to gentilism or infidelity: *Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you*[p]. A lively emblem of this correspondency between the divine attributes and our assent, or between the characters of God's will and ours, the Holy Ghost hath purposely set forth unto us in the story of Abraham. The prime and fundamental object of Christian belief was that most illustrious act of God's mercy in offering his *only Son, in whom he was well pleased,* for the sins of the world. Now to shew what manner of assent is on our parts required for right acceptance of this inestimable favour, he will have the like mind in Abraham that was in himself; ready he must be to sacrifice *his son, his only son Isaac, whom he loved,* ere the covenant be concluded

[p] Matt. vi. 31, 32, 33. Their distrust, or rather want of apprehension of God's care and providence over them, is attributed to defect of faith. Matt. vi. 30. Luke xii. 28.

with him. Finally, seeing the man Christ Jesus (as hath been observed[q]) is as the abridgment, or visible model of his Father's goodness, which is incomprehensible; his heavenly disposition, the ideal pattern, after whose similitude a Christian's life must be framed; we are then rightly said to believe his incarnation, life, death, and passion, when (as the apostle speaks[r]) *the same mind is in us that was in him;* when we are not only willing to lay down our lives for the brethren, as he did his for us, but when our lives and conversations entirely express the true proportion of that absolute perfection, which shined in his human nature as it did in the
664 glory of the Godhead. His Father's love to him brought forth the like affection in him towards us and to his laws, so must his love to us work love in us to our brethren and to all his commandments. *Herein,* saith he[s], *is my Father glorified, that ye bear much fruit, and be made my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye shall keep my commandments, ye shall abide in my love; as I have kept my Father's commandments, and abide in his love.* Thus made conformable to him, not in one or few, but in all points of obedience and Christian virtues, we are rightly said to be edified in faith, and to have him fashioned in us. Nor is there any article in this creed whose steadfast belief doth not, in one point or other, work this conformity; as in their explications (God willing) shall be manifested.

10. The whole platform of divinity or theology, we may hence gather, cannot better be defined or limited, than between these two lines or borders: A distinct explication, first, of the objects to be believed, and their certainty: secondly, of the means whereby their image

q Vide lib. 3. sect. 3. cap. 10. parag. 1, 2.

r Phil. ii. 5.

s John xv. 8, 9, 10.

or characters may be engraven upon our souls. This now may suffice, that unto that assent of faith or belief in Christ, whereby the just must live, such a knowledge of him and his attributes is required, as shall enstamp our wills and affections with the live image of his goodness, and imitable perfections, as truly as matters merely speculative imprint their shape upon the understanding, or objects visible theirs upon the eye. For seeing all knowledge must be commensurable to the objects known; in such an impression of whose entire similitude as the seal leaves in the wax, the perfection of it consists; our knowledge of moral objects, divine especially, which are as essentially good as true, is imperfect, unless it include a solid impression of their goodness, as well as a superficial resemblance of their truth. From this indivisible union betwixt truth and goodness in matters divine, their names in phrase of scripture are ofttimes used promiscuously. And it is a maxim undoubted in divinity, That Christ Jesus must dwell in us by the same bond and knot we dwell in him. Now it is impossible that any part of him, or (which is all one) of his live image, should be fashioned in us by any other means than by knowledge or apprehension of his incarnation, life, death, and passion, with their consequences in respect of us; impossible that he should abide in us or we in him by any other link or bond besides firm and steadfast assent, or adherence unto these and other truths concerning him revealed and known.

CHAP. IX.

What Manner of Knowledge it is whence the last and proper Difference of that Assent wherein Christian Faith consists doth result: the complete Definition of such Faith.

1. SEEING the word in a general, the Lord of life in a sense more peculiar, is not only the object of our

belief, but the true food of our souls; and all food essentially includes a relation unto taste: the true nature of that faith or knowledge by which we live cannot better be notified, than by such a proportion be-
665 tween our mind and the food of life, as is between the symbol, or organical faculty of bodily taste, and the quality of the meat it relisheth. As our bodily taste, though the same in respect of all, is not alike affected with all meats, but relisheth every one according to their several qualities, or degrees of proportion or disproportion with itself; so though by one and the same faith we assent unto all matters revealed in scripture as true and good, yet our souls find not the like comfort or refreshing in all; but some, albeit presented afar off to their sense, they apprehend with horror, as the dregs of that cup *which is in the hands of the Lord*, whereof all the ungodly must be enforced to drink: others, though they come but within smell, they entertain with admiration, yet feed not on them; as we lightly essay strong waters or quintessences, but use them not as ordinary drink: such are the inscrutable mysteries of the Trinity, the glory and majesty of the Godhead; others are continually longed after as their only food, more or less according to the several degrees of their goodness in respect of us.

2. *No man that drinketh old wine straightway desireth new; for he saith, The old is better*[t]. And in this case it is as easy to do as to say, because one and the same faculty inclines him to like of both; and the apprehension of one's relish or sweetness being as proper and natural as the other's, that which is so indeed will be esteemed better. For where the constitution of the faculty is uniformly inclined to all, it is always most forcibly moved by such of its proper objects as are

[t] Luke v. 39.

most potent, or apt to move it; as a just balance is always farthest cast by the greatest weight: but though when temptations are afar off, and our corrupt humours not stirred, we say with Peter, "Verba vitæ æternæ habes;" *Lord, thou hast the words of eternal life*, and what pleasures of this transitory life should we affect in comparison of them; yet we cannot always approve our sayings by actual choice when both are offered to our taste. And no marvel, seeing our sense of the one is of all others the most quick, our conceit of it distinct and proper; of the other, most men in this life have no semblable apprehension, no true or lively taste, but rather a smell, some hearsay conceit, or imaginary representation. Besides, the pleasures of that bodily sense by which we live, and other desires of the flesh too deeply incorporated in our corrupt nature, often lust so vehemently against the spirit, (inclining us to a liking of the food of life,) *that we cannot do as we would*, nor continue our assent unto it, as better for the time being than prosecution of some sensual good coming in actual competition with it, lately adjudged of far better worth, whilst contrary inclinations were not swayed with present opportunity of enjoying their proper objects. The immediate cause of this backstarting, with the remedy, comes most fitly to be discussed in the article of everlasting life. But albeit even the best are sometimes, yea often overtaken with this fault, the habitual constitution of every faithful soul must be much better; and our faith, howsoever defective in degrees, must be for essence or quality a true taste; for as a learned interpreter of sacred writ hath well observed out of Plato, *Omnis vita gustu ducitur*, "Without taste there is no life." The degrees of perfection which our spiritual taste wants, in respect of that bodily sense whereto it answers in proportion,

is recompensed, even in this life, by the greatness of the good it apprehends, or penury of eternal comfort
666 or refreshing; wherewith, whoso will seriously look into the state of his own soul, shall find it pinched even in the abundance of worldly contentments.

3. This true taste of God's word, revealed for our good, alone it is which can sweeten affliction to us, and make us courageous to adventure upon all difficulties that can be objected to deter us from entering into the land of promise. Such speculative conceits of this food of life as we may find in the subtil disputes of greatest schoolmen, are of as little force to inflame our hearts with longing after that heavenly kingdom, as poetical descriptions of some far country's pleasures or commodities are to make us undertake their conquest; yea as much less available to this purpose, as their style is less apt to move affection than the others'. No imperial law, I think, did ever prohibit any province to have maps of the imperial seat, or Homerical descriptions of the emperor and his nobles' banquets: though some (to my remembrance) have strictly restrained all transportation of grapes or other pleasant commodities into barbarous countries, lest barbarians, having experience of their sweetness, might out of love to the land wherein they grow be tempted to work some mischief to the inhabitants[u]: as the Gauls are said to have been drawn over the Alps upon the like temptation. Generally every object (*cæteris paribus*) moves the faculty to which it belongs so much the more, and breeds an assent so much the firmer and more steadfast, as the conceit of it is more proper, distinct, or homogeneal. Sight of beauty, decent gestures, or comely motion, more deeply wounds

[u] Ad barbaricum transferendi vini olei et liquaminis nullam quisquam habeat facultatem, nec gustus quidem causa, aut usus commerciorum. lib. 1. C. quæ res exportari non debent.

the hearts of lovers, than the most hyperbolical sonnets that can be made in praise of feature unseen. Smell of meats is more forcible than sight to stir the appetite, because this sense hath greater affinity than the other with taste, which alone can rightly judge of meats and drinks, because the temper of it only rightly symbolizeth with their qualities.

4. Every child of Adam is an old man from his birth, just of Barzillai's temper, without all taste of such dainties as the great King hath provided for him. All of us by nature herein worse than his decrepit age, that we never had any true relish of them: but so it is with us, (until regenerated,) as if we should imagine one grievously distempered from his cradle, to whom others may truly commend sundry meats for sweet and wholesome, which notwithstanding prove distasteful and bitter to his palate, albeit, from a good opinion of their love and honesty, that upon experience commend them to him, still retaining a confused assent to such goodness in them as he cannot perceive, but guesses at; as many well disposed natural men do at the sweetness of the bread of life, not distrusting the reports of others that so much magnify it, yet erring as much in their conceit of it, as he that had never seen house or town better built than the thatched cottages of that poor village wherein he was born, should in his imaginations of London, Venice, or some like famous city: whose error best appears when he comes to compare his former fancies with the distinct view or sight of their greatness, their stately and magnificent buildings. Now as our natural life begins and is maintained by bodily taste; so is the new man framed and nourished in us by this taste spiritual; which only rightly apprehends the nature, worth, and qualities of heavenly mysteries, itself consisting in a temper of mind symbolizing with

divine goodness, or with the heavenly mind of the
667 second Adam. Our souls and affections thus affected, have the same proportion to the several branches of God's will revealed, that every sense or faculty hath to its proper object; and this apprehension of our spiritual food by a proper, distinct, symbolical conceit of its goodness, is the last and most essential difference wherein the nature of faith, as Christian, consists; which cannot possibly be wrought but by the Spirit of God. For as the object is, such must the assent be, supernatural; otherwise it cannot have that proportion to food spiritual, that bodily taste hath to natural. The particular manner of the Spirit's working this alteration in our souls is a mystery, at the least to my simplicity, inscrutable. To the capacity of the vulgar, we may resemble his working in general to a physician that restores one desperately sick, and utterly destitute of taste, to a right relish and appetite of his meat; partly by removing the distempered humours, wherein that sense of life lay buried; partly by reviving his dead spirits, by infusing of some precious water. Answerable to one of these means is the infusion of supernatural grace, which quickeneth us unto life, making us new men in Christ Jesus; answerable to the other is practice of ordinary means appointed by God for mortification of the old man; all which without the operation of the Spirit are nothing available. What is required on our parts, that are patients, is handled in the third section of this book. Whether ability by nature we have any, or any cooperative with God's Spirit in this cure, shall (by the divine assistance) be disputed at large in the seventh book of these commentaries. Here at length we may define the faith by which the just doth live, to be a firm and constant assent or adherence unto the mercies and lovingkindness of

the Lord, or generally to the spiritual food exhibited in his sacred word, as much better than this life itself, and all the contentments it is capable of, grounded upon a taste (or relish) of their sweetness, wrought in the soul or heart of man by the Spirit of Christ. The terms for the most part are the prophet David's[x], not metaphorical, as some may fancy, much less equivocal, but proper and homogeneal to the subject defined. For whatsoever internal affinity, or real identity of conceit, there is or can be betwixt life temporal and immortal, (which no man, I think, denies to be univocal,) the same may be found betwixt food spiritual and corporal; if we consider not so much the physical matter or corpulency of the latter, as the metaphysical quintessence, which is one and the same in both, save only that it is pure and extracted in the one, but mixed and incorporated, or in a sort buried, in the other: but of this analogy, betwixt food corporal and spiritual, in the treatise of Christ's Presence in the Sacrament.

5. Whether this assent be virtual or habitual, I will not so much as question. Be it whether the reader list to make it, question there can be none, but that it admits many interruptions in acts or operations. Nor doth this argue the means or pledges of salvation should be less evident than matters scientifical, so long as this habit or constitution of mind is not eclipsed by interposition of carnal lusts or earthly thoughts; whereunto our evidence of spiritual matters is more obnoxious than our speculative persuasions of abstract entities; so is our bodily taste oftener corrupted than the sight, and yet that assent we give in perfect health unto the distinct quality of wholesome food, no less evident or

[x] Psalm lxiii. 1, &c. *My soul thirsteth for thee, because thy lovingkindness is better than life: my lips shall praise thee, my soul shall be satisfied as with marrow and fatness,* &c.

certain than that we give unto the true differences of things seen. The mind once thus illuminated with
668 grace and renewed by faith, whiles not darkened by exhalations from our natural corruptions, whiles free from passion or motion of bad affection, actually moved and assisted by the Spirit, hath the same proportion to truth supernatural of this inferior rank, that the understanding, without supernatural concourse or illumination of grace, hath to objects merely natural; nor can it dissent from the truth, whiles this temper or constitution lasts, as the Jesuit imagines. Howbeit, so great evidence of matters spiritual, as others have of human sciences, is not required in all. Only this I dare affirm, that although it be in some as great, or in some greater, this doth not exempt their knowledge from the former definition of faith. For who would question whether St. John, St. Peter, and St. Paul, had not as great evidence of mysteries, as either Aristotle had of philosophical, or Euclid of mathematical principles or conclusions? And yet what they so evidently knew, they believed and assented unto by the supernatural gift or habit of faith; and it was the greater evidence of things believed which made their belief more firm and strong than ours is, and inflamed their hearts with love of God and zeal of his glory more ardent than our weak faith is capable of.

CHAP. X.

Of the general Consequences or Properties of true Faith, Love, Fidelity, and Confidence, with the Manner of their Resultance from it.

1. THAT the goodness of whatsoever we enjoy is better perceived by vicissitude of want, than continual fruition, is a maxim whereof none can want experience. Hence the poetical philosopher hath wittily feigned

penury and indigence to be the mother of love: with which conceit the vulgar proverb, "Hunger of all sauces is the best," hath great affinity. For this first affection, or prime symptom of sense, being but a perception of want or indigence, causeth a more quick taste or relish than full stomachs can have of their meat. But nature, without further alteration or qualification of any other faculty, immediately teacheth us to like that best, which best we relish and find most good in. Nor skills it whether this love or liking of meats best relished reside in the sense of taste itself, or from approbation of it immediately result in some other faculty by way of sympathy; both ways this internal sense or apprehension of want, or indigence of carnal nutriment, is still the only mother of love to bodily meats. Thus hath the folly of man, which wilfully deprived himself of celestial food, set forth the love and wisdom of God, who hath made this want or indigence of spiritual meat, whose apprehension is the first root of our spiritual sense, a mean to quicken our taste or relish of his mercies and lovingkindness, which is the principal object of that faith by which we live; but our taste once sharpened to relish his mercies aright, (without any peculiar reformation of the will, or new infusion of other grace into any part of the human soul than what is either included in faith or conco- 669
mitant with it,) cannot but pierce our hearts with love of his infinite goodness whence this sweetness distils. Even love natural or civil, if unfeigned, between equals, brings forth unity and consent of mind mutually to will and nill the same things; between parties in condition of life, or measure of judgment or discretion, unequal, a conformity of the inferior's will to the superior's direction. Much more doth this spiritual love

of God, thus conceived from a true and lively taste of his love and goodness towards us, kindle an ardent desire of doing what he likes best: whence unto us, as to our Saviour, it becomes *meat and drink to do our Father's will, and finish his work*[y]. For, seeing *man liveth not by bread only, but by every word that proceedeth out of the mouth of God*[z], thus to do must needs be part of our spiritual food.

2. From faith thus working through love, ariseth that most general property, whose affinity with faith is such as it takes the same name, fidelity or faithfulness in all the service of God, without respect to the fulfilling of our own particular resolutions or desires. For once assenting unto every part of his will known, as good and fit to be done by us, as if to do it were meat and drink unto our souls, we forthwith abandon all sloth and negligence, much more deceit and fraudulency in his employments. Of this general fidelity practice of charitable offices to our neighbours is but a part or branch, though a principal one, as having more immediate reference to the love and goodness we apprehend in God towards us; the taste whereof is then sincere and lively, when we feel a present benefit redounding to ourselves from the good we do to others, as if we actually perceived the cooperative concurrence of divine goodness in these works of charity. As well this love of God as of our neighbours, are, though in different manner, effects or properties of lively faith, or of that grace whereof faith itself is the principal stem, as it illuminates the mind or supreme faculty of the soul. Our love of God may well seem to be an effect immanent or residing in the same faculty with faith; love to our neighbour an effect transient, as having a

[y] John iv. 34. [z] Deut. viii. 3.

distinct root[a] or original whence it springs and takes its proper substance, though quickened and moved to every good work by faith; as the moon hath a distinct body of its own, more capable of light than others are, but illuminated by the sun. The substance or body of love to our neighbours is natural humanity or kindness, whose illumination, perfection, and guidance, is from faith apprehending the goodness of God, whom we immediately love above all for himself, as the only creator and preserver of all, the only procurer of all good to all, others in him, and for him, as our fellow creatures and joint objects with us of his unrecompensable love.

3. The same dependance on faith have trust and confidence, or that affection which in Latin we call *fiducia*. Confidence, in their language of whom we borrow the name, implies a boldness or hopeful assurance of good success in the business we go about, and naturally springs from a persuasion, either of our own or others' sufficiency, of whose help or furtherance we may presume. Thus the strong are usually confident in matters of strength; wise men or well experienced, in matters to be tried by wit or worldly policy; the wealthy in causes that may be swayed with bribery; men well allied, in businesses that may be 670
carried best by multitude of friends. But all these branches of confidence have the cursed fig-tree's hap, *Cursed be the man that trusteth in man, and maketh flesh his arm, and withdraweth his heart from the Lord. For he shall be like the heath in the wilderness, and shall not see when any good cometh, but shall inhabit the parched places in the wilderness, in*

[a] In this sense only did we mean, faith and charity coeval stems of the same grace, lib. 2. sect. 1. chap. 7. parag. 3.

a salt land and not inhabited[b]. The stock notwithstanding whence they grow, being purified and seasoned by grace, these lopped off and the true knowledge of God engrafted in their stead, beareth fruit unto salvation. *For blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree that is planted by the water, which spreadeth out her roots by the water, and shall not feel when the heat cometh, but her leaf shall be green; and shall not care for the year of drought, neither shall cease from yielding fruit*[c]. The points towards which this natural affection, whereof all participate more or less, must be set, ere it grow up into such confidence as spreads itself throughout all the ways that God hath appointed us to walk in, are the articles of God's power and wisdom over all the works of his hands and his favour towards us. The manner how faith doth raise it, the reader may more easily perceive, if it please him call to mind or hereafter observe, that as well in the dialect of sacred writers, whether canonical or apocryphal, as other moral authors, or common speech, *there is a twofold faith*; one, passive or objective, which in English we usually call *fidelity* or *faithfulness*, whereunto we may safely trust; another, active or apprehensive, by which we assent unto the former, and rely upon it as far as our needful occasions shall require. Of this reliance or reposal confidence is but a further degree, presupposing a firmer apprehension or experience of more than ordinary sufficiency, and favour towards us in the party to whose trust we commit ourselves or our affairs. Fidelity or faith passive he well notified in part that told us, *Quando sit quod dicitur tunc est fides;*

[b] Jer. xvii. 5, 6. [c] Verses 7, 8.

" Faithful he is in his sayings that hath good ground for what he speaks;" or called to an account, is able to make such proof of his assertions as the nature of the business shall require. Faithful in his doings he is that approves the truth of his promises by performance, whom we cannot better describe than the Psalmist hath done, *One that walketh uprightly, worketh righteousness, and speaketh the truth in his heart*[d]; or, as we say, one whose heart goes with his mouth, and changeth not his oath or promise, albeit the performance of it be to his greater hinderance than he conceived when he made it. Always the better opinion we retain of this passive fidelity or faithfulness, the greater is our active faith, trust, or reposal in it; but trust or confidence infallible, or absolute, we cannot have in any mortal man. For besides that his heart or intention is unknown to us, such abilities as now he hath are obnoxious to change, so is his purpose and resolution. Not the honestest man on earth but is mutably honest, at least in respect of us; and where all other conditions be equal, we trust him better whose means are whole and sound, than one of a broken or crazed estate. For few there be, but sore pinched with poverty, will shrink from what they promised upon presupposed hopes of better ability. And most men perhaps out of a consciousness of their own mutability, upon like change of fortunes or new discovery of dangers before unknown, seem to grant a general pardon or dispensation to others in like cases: at the least, if abilities upon such casualties be wanting, ingenuous creditors do not expect performance of pro- 671
mises made, howsoever their debtors' minds were affected when they made them; whence (as I said) con-

[d] Psalm xv. 2.

fidence in such men, if other conditions be equal, are less safe: yet the more we trust them, upon less probable means of ability, or upon external appearances of danger, or suspicions cast by others of their likelihood to break, the greater credit and honour we do them. For as love (unless it proceed from a party odious and unlovely) is usually repaid with like affection, according to the old saying, *Vis ut ameris? ama:* so *ipsa fides habita obligat fidem*[e], men ofttimes become more trusty than otherwise they would be, by the trust or credence we give unto them. God (in whom only this fidelity or faith objective, according to the most absolute idea or perfection of it, is immutable) is always more favourable to such as faithfully commend themselves and their affairs unto his care and trust. And unto faithful reliance and reposal on his promises we are tied by a triple bond of faith, which cannot possibly break or untwine, once surely fastened. If we fully assent to his veracity, we cannot question whether he purpose whatsoever he promised; if to his omnipotency, we cannot doubt of his all-sufficiency to perform. For this cause, when the blessed Virgin only demanded concerning Christ's incarnation, *How shall this be, seeing I know not a man*[f]? the angel mildly instructs her, (in the same terms he checked her mother Sarah[g],) *There is nothing impossible with God;* of whose veracity or all-sufficiency she never conceived positive doubt, only her actual consideration of his fidelity, or other attributes before mentioned, was outstart by the unusualness of the effect or sudden apprehension of her own integrity, never acquainted with the only known means until that time of producing it. Lastly, of God's favour towards us we can less doubt,

[e] Livy. [f] Luke i. 34. [g] Gen. xviii. 14.

seeing his mercy is over all his works, and he that gave his only Son for us before we knew him, what can he deny us which we faithfully ask in his name? Far more be the promises of his fatherly love than are the declarations of his power; fail we cannot in our hopes but only through unbelief; which though it befell the people to whom his promises were first directed, *yet cannot the faith of God* (as the apostle terms it) *be without effect*[h]; for they fell by unbelief, that we might be raised by faith. Though conscious we be of our frailty, often assaulted with other's violence, *yet the Lord is faithful, and will establish us, and keep us from evil;* or, as the same apostle elsewhere speaks, *God is faithful, by whom we are called unto the fellowship of his Son Christ Jesus our Lord, who will also confirm us to the end, that we may be acquitted in the day of his appearance*[i]. These were the sure tests of St. Bernard's faith, and in these meditations or articles his hope did safely anchor in the midst of greatest storms: "Three things," saith he[k], "I consider, in which my hope wholly consists: God's love, whereby he adopted me; the truth of his promise; his power to perform. Let my foolish thoughts murmur as much as they list, and say, How mean art thou! How great is that glory! By what

[h] Rom. iii. 3. [i] 1 Cor. i. 8, 9.

[k] Tria considero in quibus tota spes mea consistit, charitatem adoptionis, veritatem promissionis, potestatem redditionis. Murmuret jam, quantum voluerit insipiens cogitatio mea, dicens, Quis enim es tu, et quanta est illa gloria, quibusve meritis hanc obtinere speras? Et ego fiducialiter respondebo, scio cui credidi, et certus sum, quia in charitate nimia adoptavit me, quia verax in promissione, quia potens in exhibitione, licet enim ei facere quod voluerit. Hic est funiculus triplex, qui difficulter rumpitur, quem nobis e patria nostra, in hunc carcerem usque demissum, firmiter obsecro teneamus, et ipse nos sublevet, ipse nos trahat et pertrahat usque ad conspectum gloriæ magni Dei: qui est benedictus in secula. Bern. de Evang. 7. pan. serm. 3.

deserts dost thou hope to obtain it? But I will confidently answer, I know whom I have trusted, and am certain that he hath adopted me in the abundance of his love; that he is true in his promises, and powerful in accomplishment; for he can do whatsoever he will.
672 This is that triple cord which is not easily broken, on which I beseech you let us hold fast, being let down to us into this dungeon from that country which we seek, that by it we may be raised, that by it we may be drawn within view of the glory of the great God."

4. Seeing reposal of trust naturally increaseth according to the several degrees of their ability, fidelity, and favour towards us, on whom we rely, rightly apprehended; and all these in God (as faith assures us) are infinite and incomprehensible; our confidence of good success in all the ways he hath appointed us should be without all mixture of diffidence, suspicion, or distrust. But as faith itself, though often failing in the exercise, must in the habit, or for the most part, be an assent unto divine precepts as good and eligible, (at the instant of proposal,) before either avoidance of such dangers as accompany their execution and profession, or retention of such pleasures or commodities as must be made off, ere we can effect the purchase or be capable of the reward annexed; so must the confidence hence growing be habitually sure and firm, albeit the whole world, the devil, or our own flesh, conspire to defeat the hopes we have grounded upon faithful prosecution of such means as God hath promised to bless. Such confidence was in the Psalmist, whilst assaulted with the fury and violence of mighty foreign enemies: *God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be moved, and though the mountains be carried into the midst of the sea; though the waters thereof*

roar and be troubled, though the mountains shake with the swelling thereof[l]. *Though I walk in the midst of trouble,* (saith another,) *yet shalt thou refresh me: thou shalt stretch forth thine hand upon the furiousness of mine enemies, and thy right hand shall save me. The Lord shall make good his loving-kindness toward me: yea, thy mercy, O Lord, endureth for ever: despise not then the works of thine own hands*[m]. The like was in David, when the wise men of the world, such as had learned the policy to bless with their mouths and cursed inwardly, *had consulted to cast him down from his dignity. My soul,* (saith he,) *wait thou only upon God; for my expectation is from him. He only is my rock and my salvation: he is my defence; I shall not be moved. In God is my salvation and my glory: the rock of my strength and my refuge, is in God*[n]. Nor was this any act of supererogation or extraordinary affection singular to him; but he exhorteth the people unto the like: *Trust in him at all times; ye people, pour out your hearts before him: God is a refuge for us*[o]. This is a point wherewith would God our preachers would pierce the hearts of their hearers by continual pressing it. For want of confidence in good courses is that which will condemn this whole generation of hypocrisy or infidelity. Nor could we distrust our doom, did we but understand the meaning of those words following in the same psalm: *Trust not in oppression, nor in robbery: if riches increase, set not thy heart upon them*[p]; or those in another, *Put not your trust in princes, nor in the son of man, for there is no help in them*[q]. In these he trusts, and not in God, that useth the help of his wealth or countenance of mighty

[l] Psalm xlvi. 1–3. [m] Psalm cxxxviii. 7, 8. [n] Psalm lxii. 5–7.
[o] Verse 8. [p] Verse 10. [q] Psalm cxlvi. 3.

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[o] Verse 8. [p] Verse 10. [q] Psalm cxlvi. 3.

friends, either to abet himself in bad causes, or overbear others in good, as shall hereafter be shewed. Now I will conclude with the Psalmist last cited: *Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God: which made heaven, and earth, the sea, and all that therein is: which keepeth his fidelity for ever: which executeth judgment for the oppressed: which giveth food to the hungry. The Lord looseth the prisoners: the Lord openeth the eyes*
673 *of the blind: the Lord raiseth up them that are bowed down: the Lord loveth the righteous: the Lord preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down.*

5. These being the live characters of divine goodness, and best motives to breed confident hope of good success in imitation of him, in works like to those here expressed; no marvel if our Saviour so grievously tax the Scribes and Pharisees for nonconformity unto them. *Woe be unto you, Scribes and Pharisees, hypocrites! for ye tithe, the mint and the rue, and all manner of herbs, and leave the weightier matters of the law, as judgment, and mercy, and fidelity: these ought ye to have done, and not to have left the other undone*[r]: confident persuasions they had of God's extraordinary favour, which notwithstanding, because it proceeded not from faith fructifying in deeds conformable to his goodness, made them presumptuous and open rebels against his Son, the only image of his glory, for doing the works here prophesied by this Psalmist. [s]They despised him as a sinner, once, for raising up a poor creature, not bowed down only, but together, so as she could not raise herself; another time, for giving sight[t]

[r] Matt. xxiii. 23. [s] Luke xiii. 14. [t] John ix. 24.

unto the blind upon a sabbath day; often for the like works, here ascribed to that God whose name they were to sanctify by hallowing the sabbath day; all lively documents, that he which visibly wrought them was the Lord, to whom this Psalm of praise and thanksgiving was dedicated. Such confidence as they, whiles thus affected, boasted in, was the very *way of the wicked, which the Lord turneth upside down.* His sentence is already pronounced upon it: *Every one that exalteth himself shall be brought low*[u]; which words he spake of the proud Pharisee, and such as *trusted in themselves that they were just, despising others.* Notwithstanding, even this Pharisee himself, whom he makes the pattern of hypocrisy, gave God thanks for his conceited righteousness; acknowledging that whatsoever he had, he had received: but in that he gloried in it, as if he had not received it, the Holy Ghost taxeth him for trusting in it, not in the Lord, whom he intended to glorify for this gift amongst others. And were we so wise, that a word, though from the Spirit's own mouth, might suffice for our admonishment; this one place alone would instruct us, that he trusts not in the Lord, but in his wealth or dignity, that contemns his brother for his mean gifts, whether of art or nature, or disparageth his worth only for the lowness of his fortunes.

6. Thus much of confidence, *fiducia*, or trust; so nearly allied to faith, that some include it in the essence or formal signification of the word in the learned tongues: which opinion may seem to have some countenance from the Book of Homilies. But what there is said of faith to this purpose is a popular description, not an accurate or artificial definition, like as also we may not think the author of those Homilies meant formally and

[u] Luke xviii. 9, 14.

essentially to define faith, when he saith, " that faith is a firm hope," for so in the same place doth he describe it. And to speak the truth, he that puts *fiducia* in the essential definition of faith, and leaves hope out, had need of as much cunning, as he that should undertake to make payment of ten pounds and substract seven. For confidence, or this trust, in their form of doctrine whose authority for the right use of such words is most authentic, is the period or complement of hope;
674 *contemnenda est omnis injuria malorum præsentium, fiducia futurorum bonorum,* saith St. Cyprian. And again[x], *Laus est fidei, fiducia futurorum mundi*[y] *adversa tolerare:* " It is the commendation of faith to support ourselves under such grievances as the world lays upon us, with sure hope of future good." In this godly father's orthodoxal conceit of this chain of Christian virtues, we may behold patience springing from faith, but presupposing trust or confidence, at least if perfect: parallel herein to the apostle, *Cast not away your confidence, which hath great recompense of reward. For ye have need of patience,* (whose holdfast he supposeth confidence,) *that, after ye have done the will of God, ye might receive the promise*[z].

The ground or supporter, as well of patience as confidence and fidelity in doing God's will, is faith, as is before deduced. Whether such confidence as we have, that there is a reward laid up for the faithful, reach in the same strength and tenor unto personal salvation, or bring forth like assurance of our possessory right in state of grace; or if so, whether it be proper to all, as it is doubtless only to such as are endued with saving faith; or whether equal in all, or at

[x] Cypr. de Mortalit.

[y] Idem de Zelo et Livore. Tully, to my remembrance, defines *confidentia* to be *spes perducendi ad exitum rem inchoatam.*

[z] Heb. x. 35.

all times, or rather decreasing according to the degrees of their delinquency in such duties as this confident hope of God's mercy and fidelity in rewarding all, without respect of persons, that do his will, doth impel and encourage them to; cannot so fitly be disputed, until the tenor of God's covenant with mankind, and other difficulties concerning freewill and contingency, with the articles of Christ's death and resurrection, (from firm assent unto which this special confidence or assurance must flow,) be unfolded. Here I only would commend that place of our apostle to the religious reader's private meditation, for rectifying and strengthening his faith in this point: *Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an High Priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love and to good works*[a]. Many other properties of faith there be, and divers peculiar branches of these general ones here touched, to be discussed after the explication of the articles out of which they properly spring.

CHAP. XI.

Of the diverse Acceptions of Faith in Scriptures or Fathers: of the Romanist's pernicious Error concerning the Nature of it, and Charity, whereby his imaginary Works of Merit necessarily become either dead, apish, or polluted.

1. FROM the several degrees or differences of assent

[a] Heb. x. 19, 20, &c.

unto divine truths, before assigned, it will be easy for the reader to derive the diverse acceptions of belief, whether in writings canonical, apocryphal, or of fathers, from one head. Albeit I hold it not worth the inquiry, whether the name of *faith* in the Hebrew, Greek, and Latin, were propagated from the object to our apprehension or assent, or from these unto the object; for in all three tongues faith is taken as well for that which deserves credit, as for the credence we give unto it. More pertinent to our present occasions it is, that belief, even in scriptures, is sometimes applied to the very first and lowest degree of assent unto truths divine; and they are said to believe, that acknowledge any article of faith, or part of Christ's doctrine, as true; albeit the ground of their assent were not sincere or sound, but rather humorous. So it is said in the second of John, that *many, when they saw his miracles, believed in him; but Jesus committed not himself unto their hands, because he knew them all*[b]: so did he their humours to be like theirs that upon like belief of his power would have made him king. Others again are said to believe, when they assent, perhaps, to all articles of faith as true and good, whilst considered only in themselves, without oppositions of such matters as they much value. So our Saviour telleth us, that some, *when they have heard, receive the word with joy, and for a while believe; but in time of tentation depart*[c]: and St. John, *that even amongst the rulers many believed on him*[d]—by true and lively faith rooted in the heart? So Bellarmine would persuade us: or otherwise we might make the scriptures as a nose of wax, or alter the nature of sacred phrase, as we do counters in accompts. Yet if they had *in heart believed unto righteousness*, they had *confessed with*

[b] John ii. 24. [c] Matt. xiii. 20. [d] John xii. 32.

their mouth unto salvation[e]*: but* (saith the Evangelist) *because of the Pharisees they did not confess him, lest they should be put out of the synagogue.* And was not this *to be ashamed of him* and of his gospel *before men?* And whosoever is so affected, believeth not in that sense the prophet speaks, *Whosoever believeth on him shall not be ashamed:* for unless he acknowledge them in that day, they shall not only be ashamed, but confounded with unbelievers; yea, the very reason the evangelist gives why they did not confess him, condemns the cardinal's gloss either of great folly or impiety: *For* (saith he) *they loved the praise of men more than the praise of God:* unto which latter they had assented as much better, had they so believed as our Saviour means when he demands of the Jews, *How can ye believe, which receive honour one of another, and seek not the honour which cometh from God only*[f]*?* Ere our faith become such as lays sure hold on life, (for of such in that place he speaks,) we must assent unto the honour that comes from God alone, as so much better than that we receive of men, that the latter must seem as nothing in comparison of the former. The same word, *belief*[g], ofttimes is taken, not

[e] Rom. x. 10. [f] John v. 44.

[g] Quoniam iis quibus fidem adhibemus, vel quæ nobis certo persuademus vera esse, si modo bona sint vel utilia; veluti si sunt promissiones, affectum et cor accommodare solemus, et eorum spem et fiduciam in nobis concipere, translatum est vocabulum fidei ad significandam fiduciam erga promittentes: in hac significatione sæpe obvium est in sacris literis: sane Matthæi nono sic accipitur, ubi jubet Christus paralyticum illum confidere. Tertio accipitur fidei vocabulum ut hæc omnia complectitur, nempe assensum illum firmum mentis; quo quis certo persuadeat sibi verissima esse, quæ sacræ literæ docent sive promittunt, et fiduciam ex Dei omnipotentis bonitate, quam scripturæ revelant, conceptam, non sine spe, hoc est exspectatione promissorum. Sic accepisse videtur Paulus fidem ad Roman. iv. et ad Hebr. xi. Explicans enim illis locis fidei naturam ac vim, passim a fiducia ad credulitatem, rursus a credulitate ad fiduciam delabitur, quo facile subindicat

only as it includes these last degrees or proper differ-
676 ences of assent unto divine truths, but as it is accompanied with its essential properties, or with such works as impulsively are from it, though proper acts or exercises of other virtues, faculties, or affections, whence they spring as from their natural root, wherein they reside as in their native subject. The places are obvious to every one conversant in scriptures. The like latitude of perfection, whether from difference of essence or diversity only in degrees, *knowledge* or *understanding* in the use of sacred writers admits. Nor did St. John in that speech—*He that saith he knoweth God, and keepeth not his commandments, is a liar*—contradict our Saviour, where he supposeth *that many know their Master's will, and do it not.* For the disciple speaks of true and perfect knowledge; the Lord, of knowledge external or imperfect. The same analogy the Fathers retain in the use of belief or faith. That the pontificians can allege their testimonies to prove faith may be separated from works or charity, is as little pertinent to the point in question betwixt us and them, as it would be in the schools to urge the authority of late philosophers that stones and metals did not grow, or that trees and plants had no local motion, against him that out of Aristotle did maintain all bodies endued with life were capable of growth and diminution, or all with sense, of local motion. He that holds the former conclusions would account stones and metals amongst bodies inanimate, and trees and plants amongst unsensitive. Now our question is not of every sort or degree of faith, but of that by which the just do live. That no Father did affirm it should be with-

se nomine fidei utramque complecti. Certe scriptura quam ex Abacuc citat, *Justus ex fide vivit,* spem et fiduciam complectitur. Sasbout, in cap. i. ad Rom.

out fruits, or works of holiness, is more than my small reading in them can secure me to affirm; albeit reason I have none to think otherwise: but just cause so to presume, by the places our adversaries allege, so idle they are, and impertinent. Howsoever, I dare undertake for our assertion to bring three Fathers for one, or testimonies thrice as many out of the best approved, as any Jesuit shall do for his. And because some of them scramble at some scattered sentences in St. Cyprian's works, or others fathered upon him, I will instance at this time in him especially; the rather because he sealed the truth of his profession with his blood, and had least reason to be partial for faith against charity, of whose abundance in his heart every letter in his writings almost is a character: yea, so he esteemed of it, that he thought it impossible for him to prove a true witness of Christ, though dying in his cause, if he had lived without brotherly love. "How doth he say he believes in Christ, that doth not what Christ hath given him in charge to do? or how shall he attain to the reward of faith, which will not faithfully keep his commandments [h]?"

And again: "Seeing to see Christ is our joy, nor can our joy have being until we see him, what blindness of heart, what madness is this, to love the grievances, the pains, and miseries of this world, and not rather to make haste unto that joy which never can be taken from us! Yet all this, beloved brethren, comes to pass, because we have no faith; because none believes the truth of what God hath promised, who is true; whose word is eternally sure to be-677 lievers. If a grave man, and of good note, should

[h] Credere se in Christum quomodo dicit, qui non facit quod Christus facere præcepit? aut unde perveniet ad præmium fidei, qui fidem non vult servare mandati?—Cyprian. de Eccles. Unit.

promise thee any thing, thou wouldst rely upon his promise, thou wouldst not believe thou shouldst be deceived or disappointed by him, whom thou knowest to be constant in his words and deeds. Behold, God speaks to thee, and dost thou perfidiously waver through incredulity of mind? God hath promised thee at thy departure out of this world immortality and eternity, and dost thou doubt? This is to be altogether without the knowledge of God; this is to offend Christ the Master of the faithful with the sin of incredulity; this is to have a place in the church, and to be without faith in the house of faith[1]." The like hath Bernard, who speaking of the victory that is by faith, thus resolves flesh and blood moving doubts to the contrary: "Perchance it may tempt some, in that they see so many acknowledging Christ to be the Son of God still entangled with the lusts of this world. How saith the apostle then, *Who is he that overcometh the world, but he which believes that Jesus is the Son of God*, whenas the world itself believes this truth? yea do not the very devils themselves believe as much and tremble? But I rejoin; Dost thou imagine that he reputes Christ for the Son of God, whosoever he be, that is not terri-

[1] Cum ergo Christum videre, gaudere sit, nec possit esse gaudium nostrum nisi cum videremus Christum, quæ cæcitas animi, quæve dementia est, amare pressuras et pœnas, et lachrymas mundi, et non festinare potius ad gaudium, quod nunquam possit auferri? Hoc autem fit, fratres dilectissimi, quia fides deest, quia nemo credit vera esse quæ promittit Deus, qui verax est, cujus sermo credentibus æternus et firmus est. Si tibi vir gravis et laudabilis aliquid polliceretur, haberes pollicenti fidem: nec te falli aut decipi ab eo crederes, quem stare in sermonibus atque in actibus suis scires: nunc Deus tecum loquitur, et tu mente incredula perfidus fluctuas? Deus tibi de hoc mundo recedenti immortalitatem atque æternitatem pollicetur, et tu dubitas? hoc est Deum omnino non nosse, hoc est Christum credentium magistrum, peccato incredulitatis offendere: hoc est in ecclesia constitutum, fidem in domo fidei non habere.——S. Cyprian. de Mortalitate.

fied with his threats, that is not allured with his promises, which obeys not his commandments, and rests not satisfied with his advice? doth not such a one, albeit he profess he knows God, deny him by his deeds [k]?"

Valentian notwithstanding would persuade us, "that the Fathers, when they say faith without works is dead, would only give us to understand, that it is not lively and perfect, such as indeed it should be:" (he means, they deny it not to be numerically the same without works and with them, as the body (in his conceit) is one and the same without the soul and with it.) "And it is a manner of speech" (in his observation) "usual, to account that which is imperfect in any kind, not to be true in the same kind. As for example, we use to say joy or grief imperfect or little, is no true joy or grief: although it be some joy or grief [l]." Who useth to say so but dunces? or who but heretics would deny the least degree of spiritual joy to be true joy, the least sting of conscience to be true grief? Things little in any kind, actually compared with others

[k] Veruntamen potest forte movere quod tam multos videmus credentes Jesum Filium Dei esse, adhuc tamen mundi nihilominus cupiditatibus irretitos. Quid ergo ait: *Quis est qui vincit mundum, nisi qui credit, quia Jesus est Filius Dei,* cum et ipse jam mundus id credat? An non ipsi quoque dæmones et credunt et contremiscunt? Sed dico: Putasne Filium Dei Jesum reputat, quisquis iste est homo, qui ipsius nec terretur comminationibus, nec attrahitur promissionibus, nec præceptis obtemperat, nec consiliis acquiescit? Nonne is, etiamsi fateatur se nosse, Deum factis tamen neget? — Bernard. in Act. Pas. de tertio Testim. in Cælo et Ter. serm. 1.

[l] Ad sextum argumentum respondeo, Patres, cum dicunt fidem sine operibus non esse veram fidem, tantum velle significare quod non sit viva et perfecta, qualis revera deberet esse. Nam et hic loquendi modus est usitatus, ut rem, quæ in aliquo genere imperfecta est, dicamus non esse veram in eo genere, sicut gaudium aut dolorem (verbi gratia) imperfectum, aut non ita magnum, dicere solemus non esse verum gaudium aut dolorem, tametsi aliquod gaudium sit aut dolor.—Marc. xvi. 16.

incomparably greater, we use to reckon as none; so we might say the joy of the godly in this life is as none, in respect of that which shall be revealed; but yet the least measure of our internal joy truly denominates us joyful, if we speak absolutely, as the Fathers do when they deny faith without works to be true faith. For they deny withal that it then denominates us truly faithful, or believers, as is evident from that observation of St. Gregory upon those words of our Saviour, *He that shall believe and be baptized shall be saved:* "It is likely every one of you will say within himself, I have believed, therefore I shall be saved: he speaks the truth, if he have faith with works. For that is true faith, which in manners or deeds contradicts not what it thus professeth in words. Hence it is that Paul saith of certain false believers, *They confess they know God, but deny him by their works:* hence saith John, *He that says he believes God, and keeps not his commandments, is a liar.* This should teach us to acknowledge the truth of faith in examination of our life. For then we are truly faithful (or believers) when we fulfil in deed what we promised in word. For in the day of baptism we promised utterly to forsake all works and pomps of the old enemy. Therefore let every one of you turn the eyes of his mind unto the former examination; and if after baptism he have kept his promise made before, then let him rejoice, being thus assured that he is faithful." He adds withal, "that he which knows to bewail his offences past, shall have them covered in the day of judgment [m]."

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[m] Fortasse unusquisque apud semetipsum dicat: Ego jam credidi, salvus ero, verum dicit, si fidem operibus tenet, vera etenim fides est, quæ in hoc quod verbis dicit, moribus non contradicit. Hinc est etenim quod de quibusdam falsis fidelibus Paulis dicit, *Qui confitentur se nosse Deum, factis autem negant.* Hinc Joan-

2. This last testimony will direct the reader to gather the like in other Fathers, from their expositions of those passages wherein mention is made of that faith whereunto our Saviour ascribes eternal life, or his apostles, righteousness. The evidence of which places is in itself, to such as weigh the circumstances consequent and precedent, or compare one place with another, so forcible, that it ofttimes extorts confessions from pontifician expositors against the most received tenents of their church, first hatched by the schoolmen, which never saw the light of heaven but through the dark painted glasses of the cells wherein they were imprisoned, and hence imagine our Saviour's form of doctrine to be of the same hue with midnight duncery, or grossest ignorance of sacred dialects.

One[n], upon these words of the Prophet—*The work*

nes ait, *Qui dicit se nosse Deum, et mandata ejus non custodit, mendax est.* Quod cum ita sit, fidei nostræ veritatem in vitæ nostræ considerationem debemus agnoscere. Tunc enim veraciter fideles sumus si quod verbis promittimus operibus complemus. In die quippe baptismatis omnibus nos antiqui hostis operibus atque omnibus pompis abrenunciare promisimus. Itaque unusquisque vestrum ad considerationem suam mentis oculos reducat, et si servat post baptismum, quod ante baptismum spopondit, certus jam quia fidelis est gaudeat. Sed ecce si quod promisit minime servavit, si ad exercenda prava opera, ad concupiscendas mundi pompas dilapsus est, videamus si jam scit plangere quod erravit. Apud misericordem namque judicem, nec ille fallax habetur, qui ad veritatem revertitur, etiam postquam mentitur; quia omnipotens Deus dum libenter pœnitentiam nostram suscipit, ipse suo judicio hoc quod erravimus abscondit.—Greg. Hom. 29. in Ascen. Domini.

[n] Hinc accepisse videtur Paulus illud ad Rom. *Justificati ex fide pacem habemus erga Deum*, nam et hic sequitur, *Cultus justitiæ quies et fiducia*, id est, cultus, servitium seu obsequium ad justitiam consequendam est nos, nostraque omnia Deo committere tanquam patri amantissimo; cui fidem dedimus, quem pro Deo accepimus, cui obtemperare, cujus legem ex animo servare promisimus; quique nos in suam fidem suscepit: quibus etiam, nisi inobedientes esse vellemus; se nunquam defuturum vicissim pollicitus est. Hæc omnia includit fides Paulina, cui justitiam tribuit ipse.—Forer. in 32. cap. Iesaiæ vers. 17.

of righteousness shall be peace, and the effects of righteousness, quietness and assurance for ever—saith, that faith whereto St. Paul ascribeth righteousness includes all these branches; "to commit ourselves and all our ways unto God as to a most loving father, to whom we have plight our faith, whom we accept for our God: sincerely promising to obey him; and observe his laws." He thinks withal, that the apostle did borrow this speech, *Being justified by faith, we have peace with God through our Lord Jesus Christ*[o], from the former place of the prophet. Yet this commentator stiffly denies justification by such faith alone; how inconsequently to this observation shall hereafter be examined. It well fits our present purpose, that the *righteousness* here spoken of by the prophet is included in St. Paul's *faith*.

679 3. Another[p] upon those words of the same apostle, *The gospel of Christ is the power of God unto salvation*, counsels us to learn the right signification of this term *to believe*, as it is used in St. Paul's disputes, from other places of scripture, especially from that speech of our Saviour, *He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water*. The scripture (saith this judicious pontifician expositor) whereto our Saviour had respect, is in the

[o] Rom. v. 1.

[p] Quid sit credere in hac disputatione, ex aliis locis scripturæ discendum est, præcipue, cap. 7. Johannis. *Qui credit in me, sicut dicit scriptura, flumina de ventre ejus fluant aquæ vivæ.* Scriptura quam eo loco respicit Salvator, habetur, 2 Paralip. xvi. ubi sic scriptum est: *Oculi Domini contemplantur universam terram, et præbent fortitudinem iis qui corde perfecto credunt in eum.* Corde autem perfecto credunt, qui non solum fidem adhibent illis quæ dicuntur in scripturis, vel alias divinitus revelantur, sed præterea omnes animæ vires accommodant, ut faciant quod habet fides vel quod ea præscribit. Atque hoc modo accipitur a Paulo *credere*, videlicet ut sit ad auditum verbum commoveri, et tota animi adhæsione complecti, id quod dicitur.—Sasbout. in vers. 17. 1 ad Rom.

sixteenth chapter of the Second of Chronicles, *The eyes of the Lord behold the whole earth, and give strength to such as believe on him with a perfect heart.* Now they believe *with a perfect heart*, which do not only give credence to what the scripture saith, or is otherwise revealed from above; but further address all the faculties of their souls to do what faith requires or prescribes. And in this sense doth St. Paul use this word *believe*, as if it were to be moved at the hearing of the word, and to embrace what is said with an entire adherence of the soul. Very fitly to this purpose doth our English translation, in the Book of Common Prayer, render that place of the Psalmist, *whose spirit cleaveth not steadfastly unto God*[q]; which the vulgar Latin, seeking to express the Hebrew word by word, hath rudely expressed, *non est creditus cum Deo spiritus ejus.*

4. Two places of scripture only there be, with whose difficulty or obscurity the Jesuit or other of the Trent council's vassals hope to extinguish the light and evidence of all the rest, so pregnant for us. The first is that of St. Paul—*Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass, or as a tinkling cymbal*[r]. He that supposeth all faith may be without charity, (saith Valentian,) excepteth none. But our writers reply, that the faith by which miracles (of what kind soever) are wrought is here only mentioned; and such faith, though never so entire and perfect, may be, as in these Corinthians it was, without true love. The truth of which answer, most probable from the circumstances of the place, as it needs perhaps no further confirmation, so for the fuller illustration of it impertinent it will not be for the reader to observe, that of all the churches

[q] Psalm lxxviii. 8. [r] 1 Cor. xiii. 1.

which St. Paul had planted, of all he wrote unto, or vouchsafed any mention, this of Corinth did most abound in all those extraordinary gifts of the Spirit, which might set forth the glory of Christ and his gospel before heathen and unregenerate men, especially such as these Corinthians by nature and education were, earnestly addicted to human arts and sciences, wherewith that city at this time flourished most; for which reason the Lord in his wisdom would have the messengers of his truth unto that place *rich in all kind of speech, and in all kind of knowledge; not destitute of any gift*[s] wherewith they might foil their adversaries at their own weapons, as Moses had done the Egyptians in working such wonders as they most admired in their enchanters. But though all gifts were from one and the same Spirit, from which nothing can proceed but good; yet brought they forth such bad effects in these men's souls, not purified from relics of heathenism, as excellency of secular learning usually doth in the unregenerate. Every one was given to magnify the gifts wherein he excelled, whence (as the orator saith of Aristotle and Socrates) each delighted in his own faculty, despised, or, which was worse, hated and envied his brother, as appears from the first and twelfth chapters of that Epistle. To men thus affected, what duty more necessary to be inculcated than love and unity of souls and spirits? which for this reason the apostle so forcibly presseth upon them, from the unity of that Spirit whence they had received their several graces. Their faith was fruitful enough in wondrous works, in healing, in excellency of speeches, diversity of tongues, and learned displays of divine mysteries. What was the reason? Because they were desirous of fame and glory, by manifestation of their skill in these;

[s] 1 Cor. i. 5.

and faith, though of itself but weak, works strongly when it hath conjunction with strong natural affections, or is stirred up by vehement desires.

5. But that their faith was not fitly qualified for the attainment of life and saving health, not such as could justify them in the sight of God, though able to magnify his name before the heathen, and declare his wonderful power, is evident, in that it did not command, but rather serve their vainglorious desires, or hopes of praise amongst men. The stronger it was, the prouder were they, and more ambitious; and the more such, the more dissensious; so as the strength of faith, whiles it swayed this way, did overbear the natural inclination to brotherly love and kindness: the virtue and praise whereof, not with men only, but with God, had they known or rightly valued it, would have inflamed their hearts with greater love of it than of that popular ostentation they sought after. But what should have taught them to have valued it aright? Only faith; for by it alone we rightly discern good from evil, and amongst good things, which is best. But by what faith should these Corinthians have come to the knowledge of brotherly love? the same by which they wrought wonders, or some other? If by some other, the apostle in all congruity should first have exhorted them to embrace it; otherwise he had commended the beauty of Christian love but unto blind men. For this was a disposition so well resembling the nature of God, and such a peculiar gift of his Spirit, as the natural man could not possibly discern the virtue of it. If by the same faith that they already had, then the same faith which with love doth justify, did really exist without love in these Corinthians until this time; which no protestant must grant. This difficulty Bellarmine presseth out of St. Augustine's words upon the fore-

dren. But most consonantly to the form of doctrine used by our Saviour in this argument, we may (in my judgment) answer to the question above propounded concerning these Corinthians, by considering faith, first according to the essence or specifical quality of it, as it was sown in their souls by the Spirit; secondly, according to the radication or taking of it in their hearts, or seat of affections, which was to be wrought by the Spirit, but necessarily required not any infusion of new spiritual grace numerically, much less specifically, distinct from that they had. The quality or essence of faith (if we consider it precisely, as the formal term of creation taken as the schoolmen do it for a momentany act, not as scriptures[x] do, for the whole work of regeneration) may be one and the same in such as perish and those that are saved; so cannot the radication or working of it be: so the seed, which fell by the highway side, in stony ground, among thorns, and in good soil, is supposed by our Saviour one and the same; but the radication of it was in some none, in others too shallow, in others it failed in the settling or
682 taking. Thus charity was to be raised in these Corinthians' hearts by faith, for essence and quality one and the same with that whereby they wrought miracles: but by the same faith rightly set, firmlier rooted, and better taken in their hearts, or centre, wherein natural desires concur; so as it might spread itself uniformly with them, directing them unto objects spiritual and good, and fix them fastest upon such as it

[x] Creation applied unto this subject more properly (in scripture phrase) includes the renovation itself wrought in our hearts, than the grace or quality infused by which it is wrought; for whether that be of one and the same nature in all, God only knows: bound we are to believe that he is able to create new hearts in diverse persons, by means, whether external or internal and infused, in nature and quality much different. See section 3. chap. 1. &c.

adjudged best, and most effectual for edifying themselves and others. For had these disciples, by St. Paul's example, affected no knowledge so much, as *to know Jesus Christ and him crucified*[y]; had they gloried in nothing, *save in the cross of the Lord Jesus Christ, crucifying them unto the world, and the world unto them*[z]: (both which were principal lessons of faith;) or had their assent or adherence unto God's love and mercies in Christ been as firm and sure, as their persuasions of his power to produce effects beyond the course of nature; it had wrought as great miracles in themselves as it did in others, even the same mind which was in Christ Jesus; such love to all his members (though their corrivals in spiritual gifts) as he bare to them when they were his enemies; and that was a love truly wondrous. The arguments brought by pontificians, to prove the faith which worketh miracles and justifies us to be the same, make, in my judgment, most against themselves; if we consider that these ministerial effects, wrought upon others, were but emblems of those internal miracles, which faith once rooted in the heart, and set upon its proper and more principal objects, always works in the believers themselves. To cast out devils was but a sign of that conquest which true faith in Christ always obtained over hell and death; to speak with new tongues, but a pledge of that renovation which true faith always works in the heart and conscience; to take away serpents, a document of the virtue of faith in resisting or deading such temptations as made way for death into the world; the drinking of deadly poison without hurt, a sensible token of that sovereign antidote which true faith affords against all the infections our ears are often enforced to suck from others' pestiferous persuasions;

[y] 1 Cor. iii. [z] Galat. vi. 14.

health restored to others by laying on of hands, an irrevocable earnest of that eternal salvation, which faith, if firm and rightly set, never fails to take sure hold of: as Gregory excellently expounds that saying of our Saviour; *And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover*[a].

6. Howsoever, upon these reasons the apostle grounds that exhortation in his very entrance into that discourse, *Covet ye earnestly the best gifts: and yet shew I unto you a more excellent way*[b]: love he meant, wherein they might eagerly strive to excel each other, without any danger of dissension. Many admirable commendations he bestows upon it in the words following, to kindle a desire of it in their hearts; as well knowing their faith to be strong enough in matters they much affected, but not qualified for justification, because not rightly planted, nor set on such objects as would bring forth Christian love and true humility, but rather pride and contention. Far was it from his thoughts that the ardour of this sweet affection could otherwise kindle, than from a firm belief, and full adherence to the love of God; *for we love him because he loved us first*[c]; yea because *we have known and believed the love that God hath to us; for God is love:* nor can we faith-
683 fully apprehend this attribute in him, but it will produce the like affection in us. And yet for the right planting and radication, as well of faith as love spiritual thence springing, the exercise of brotherly kindness, or nourishing of good natural affection, is always avail-

[a] Mark xvi. 17, 18. [b] 1 Cor. xii. 31. [c] 1 John iv. 19.

able, and was peculiarly necessary unto this people; whose contentious spirits did hinder the right growth, and pervert the use of that faith which God had given them. Generally, the ordinary means appointed by God for the right fashioning of Christ in our hearts, is the precedent practice of those duties which the doctrine of faith enjoins us, as shall hereafter be shewed.

7. To such as weigh the circumstances above expressed, St. Paul's meaning in the words late cited may best be gathered from the like speech of St. James: *He that keeps the whole law, and yet faileth in one point, is guilty of all*[d]; seeing his failing in the one (as shall appear) witnesseth he keeps none aright. The ground of this inference presupposed, these words—*If I had all faith, so that I could move mountains, and had not love, I were nothing*—sound as if the apostle had said, "Though I had faith of force enough to produce variety of miracles, and all other effects whatsoever, and yet not effectual to bring forth Christian love, neither I nor it were any thing worth." For in that it works not love, it is apparently dead in itself, unable to give life to any; but once firmly believing Christ loved us, it is impossible we should not love him again, and for him our neighbours; not believing this truth aright, we cannot believe any other point as we should, nor by that faith which, rooted, as our Saviour speaks, *in an honest heart, brings forth fruit with patience to salvation*[e]. Is there any Jesuit that will or dare affirm that faith the Corinthians had was altogether such as St. Paul ascribes righteousness unto, such as the prophet speaks of, when he saith, *The just shall live by his faith?* For of that faith, (Paul being witness,) the performance of God's will, and patient expectation of his promises, or as Romish writers confess, fear of

[d] James ii. 10. [e] Luke viii. 15.

God, entire submission of our minds unto his will, and steadfast reliance upon his providence, are infallible consequences.

8. The schoolmen's collections from the former place of St. Paul, that charity is as it were the soul and perfection of faith, are of as little validity, as if from this of St. James late cited I should infer some one commandment to be the form or soul of all the rest, because if we transgress one, (that, for example, *Thou shalt do no murder*,) our observation of all the rest should profit us nothing to salvation. Or if the reader will remember the definition or proprieties of faith last set down [f], this conceit is as preposterous, as if we should make love to our meat the soul or form of a perfect taste[g]. For meat, wholesome and pleasant, we cannot perfectly relish, but we must love it, howbeit we live not by loving it, but by tasting, eating, and digesting it. No more can we rightly believe Christ's death and passion, but we must love him and his members; yet live we not by loving them, but by tasting God's love and favour to us; or (as I need not be afraid to speak) by eating Christ's flesh, and drinking his blood. For though by faith one and the same we assent unto every article in our Creed; yet this faith doth not justify, but as it respects Christ's body given for our sins, or as it cleaves unto God's mercies manifested in that eternal sacrifice, always breathing out life to men, renouncing all trust and confidence even in such graces as we have received from him. All this notwithstanding, if we compare love and faith together, as parts of
684 that righteousness which is in us, not considering the necessary dependance love hath of faith in nature to love is more than to believe, because it necessarily includes belief; so is it more to love our meat than to

[f] Chap. 6. sect. 10. [g] See chap. 6. sect. 16.

taste it, because love supposeth taste: howbeit in respect of life, to taste our meat is of more use than to love it. So is it more to move than to live; for all vital motion includes in it acts of life: yet is not motion simply better than life, or the sensitive faculty whence it proceeds, because it wholly depends on them, not they on it.

9. The second principal place of scripture they usually allege doth utterly discredit themselves, but breeds no difficulty to us in this present argument; for that the faith whereof St. James speaks doth differ as much from that whereto St. Paul ascribeth righteousness, as a live man doth from a dead, or a body endued with life and motion from a statue or painted image, no heathen artist, that could but understand the very terms of their seeming contradictory propositions, would deny; albeit some Romish writers, of no mean rank, have been given over unto such Jewish blindness as to abuse St. James's authority, not only to hold justification by works as well as faith, whereto his words incline, (as the thing itself in his sense, though not in that construction they make of it, is most true,) but to persuade the ignorant that such faith as St. Paul commends may be without works, or Christian love. But their folly herein will work shame in such of their successors as shall comment upon these two apostles' writings, (as in some of their predecessors it hath done,) if they consider that those very works, without which faith in St. James's construction sufficeth not unto salvation, are expressly comprehended in that faith whereby, St. Paul tells us, the just do live: *Was not Abraham our father justified through works, when he offered his son Isaac upon the altar*[h]*?* He meant no more (nor was more pertinent to his intended conclusion) than if he had

[h] James ii. 21.

thus spoken: "If Abraham had said," (as they did whose empty faith he disapproves,) "I have faith, but had not proved his sayings true by his deeds, or readiness to offer up his only son when God commanded him," (for actually he did not offer him,) "he had not been justified before God." Why? Because he had not believed in such sort as St. Paul meant when he saith, *By faith Abraham offered up Isaac when he was tried.* But it may be this faith was informed, perfected, or instigated to this act by love. Of whom? Not of Isaac; for that was the main obstacle to work distrust, the chief antagonist of his faith: not of Sarah, or any other friends or neighbours; all which doubtless had dissuaded him, had he acquainted them with his purpose. Was it then the love of God? Him indeed he loved above all, because he firmly believed his mercy and lovingkindness towards him; but this love supposed, it was his assent unto God's omnipotent power, which, as the apostle expressly tells us, moved him to this act: *For he considered that God was able to raise him from the dead, from whence also he received him in a figure*[i].

This consideration or inducement was a work, yet a proper act of faith, no way of love. But love perhaps did make it meritorious? The love indeed wherewith God loved him, made his working faith acceptable in his sight; but that it was strength of faith, not the quality of love, which God imputed unto him for righteousness, the same apostle (for doubtless the same hand it
685 was which penned the eleventh to the Hebrews and the fourth unto the Romans) puts it out of doubt: *Being not weak in faith, he considered not his body now dead, when he was now a hundred years old, neither yet the deadness of Sarah's womb: he staggered*

[i] Heb. xi. 19.

not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that what he had promised he was also able to perform. And therefore it was imputed unto him for righteousness[k]. One and the same faith it was, and standing at the same bent, unless by continuance of like trial increased in strength, which wrought in him a readiness of mind to sacrifice his only son, in hope of a joyful resurrection, and to expect his birth from the dead womb of Sarah. The object likewise whereto his assent did adhere was one and the same, (his fidelity which had promised,) on which faithfully still relying, it was impossible his other faculties or affections should not subscribe to whatsoever his assent of faith should enjoin them; and that remaining in wonted strength, it could not but bring forth perfect love and good works; which may be said in such a sense to perfect it, as we are said to bless God, that is, to declare his blessedness. For as God's love to us was most apparent in offering his only Son, so Abraham's love to God was best manifested by sacrificing his son Isaac, whom he loved, yet he sacrificed him by faith: wherefore his love did result from firm assent to God's covenant and mercy made to mankind in him; in the faithful acceptance whereof, and full acquiescence therein, his righteousness (as in due place shall be shewed) did consist.

10. This comment upon the apostle's words concerning Abraham's works, gives us the true meaning of the like concerning Rahab: *Likewise also was not Rahab the harlot justified by works, when she received the messengers, and had sent them out another way*[l]? If she had said unto these messengers only thus—I believe the God of heaven and earth hath given you this

[k] Rom. iv. 19—22. [l] James ii. 25.

whole land for a possession, yet I dare not shew you any kindness in this city—her belief had been as dead as a body without breath or motion. But what man or woman living is there of common sense, which once firmly persuaded that God in justice had given his native country unto foreign people whom he loved, but would seek to merit their favour by grateful offices? It was extraordinary in this woman firmly to believe, as she told the messengers; but resting so persuaded, a work of no perfection to make her peace with the Israelites. Had she doubted whether their title unto the land of Canaan had been just, or suspected God's donation of it unto Abraham to have been forged by his successors—as Constantine's is by the baser Roman clergy—she might, without any just imputation for want of love or other good works, have adventured her life amongst her neighbours in defence of her country. Or had she upon the Israelites' misdemeanours distrusted their success, she might at least in a worldly policy have rather hazarded their future displeasure, than incurred present danger of death or torture of her citizens for harbouring spies. But whiles she firmly believes, both that the Israelites' donation was from God, and that they would certainly prevail against her people; though her entertainment and concealment of them were acts of kindness, prudence, and humanity, yet their omission had been properly not of faith; because impulsively they were from faith, nor could they have been omitted but through unbelief, or distrust
686 unto God's promises. Worldlings would have condemned her, not for want of charity, but for excess of folly rather, had she not done as she was persuaded. By faith then those works become righteous, which without it had been traitorous. And if we respect not the cause of our knowledge, but the thing known, faith

did perfect the works, the works only made the perfection of faith known to men. In this sense it is most true of faith, what some misapply to justification of men's persons; works justify and perfect faith, not in the nature of the thing, but in the sight of man, to whom they witness the livelihood and perfection of faith, not as causes, but effects and signs of our justification; they are not only signs, but conditions concomitant or precedent. In the same sense are these other words of the apostle to be understood: *As the body without the spirit is dead, so faith without works is dead also.* For if a human body want spirit, breath, or motion, we rightly gather it wants life; yet are breath and motion rather effects than causes of life. But the schoolmen, dreaming the Holy Ghost had been scholar to Aquinas or some chief masters of their profession, take the *spirit* in this place for *actus primus*, as the soul by which we live and breathe; and hence they conceived that gross error, (which the Romanist now makes an article of his belief,) to wit, that works animate, or at least causally perfect faith, as the soul of man doth his body. And whereas Calvin most acutely and orthodoxally infers, that if faith without works or charity be dead, it is not properly, but equivocally called faith; they reply[m], works or charity do not inform faith intrinsically, as the reasonable soul doth

[m] Ad quartum argumentum respondeo; Dupliciter aliquod posse dici mortuum; uno modo per defectum animæ, quæ est forma intrinseca hominis, et quod isto modo mortuum dicitur, non est amplius vere tale; ut homo mortuus non est vere homo. Altero modo dicitur aliquid mortuum per defectum formæ extrinsecæ, sicut corpus quod dicitur mortuum per defectum animæ vivæ, quæ est quid extrinsecum corpori, ut corpus est. Et quod isto modo dicitur mortuum, vere nihilominus est; ut corpus mortuum vere nihilominus est corpus, quamvis non vivum corpus. Valent. tom. 3. disp. 1. quæst. 4. punct. 4. The same answer hath Bellarmine, lib. 1. de Justificatione, cap. 15.

man; for so it would follow, that as he is not a man, but a dead trunk, which hath no soul; so it should not be true faith, but an image or dead picture of faith, which wants works or charity. How then do they perfect faith? Extrinsically, as the soul doth the body, or other half of man, which remains a true body, though no true man, after the soul's departure. For application of this distinction they adjoin, when St. James affirms faith to be dead without works, he terms it *dead* in such a sense as we say a body is dead by the soul's absence, and yet remains a true body. Whence, saith Valentian, the sectaries have furnished us with an argument against themselves. Rather this answer is contrary to Valentian's and his fellows' assertions; for were his illustration true and pertinent, works or faith should constitute one grace and quality, as the body and soul make one man, which no papist dare affirm of the habit of faith and charity, being graces, in their judgments, specifically distinct. And Valentian[n], who stands most upon the former illustration, expressly denies that charity (much less works) can be any proper form of faith; either intrinsical, as the reasonable soul is of man; or extrinsical, as whiteness is of the body. Some perfection notwithstanding charity gives to faith; in which respect it may, by analogy to true and proper forms, be metaphorically said to inform faith. The perfection it gives 687
he so expresseth, that the Latin reader, by his words

[n] Non sentiunt, quod charitas proprie sit forma fidei, aut essentialis, ut anima dicitur forma hominis, aut accidentalis aut extrinseca ut albedo corporis. Hoc enim falsum esse ex eo perspicuum est, quod charitas et fides sunt duæ virtutes specie distinctæ, quæ duas diversas potentias perficiunt. Solum igitur volunt theologi, charitatem quoniam perfectionem aliquam addit fidei, metaphorice dici posse formam ipsius; secundum analogiam videlicet ad formam proprie dictam quæ suo modo subjectum perficit.—Valent. tom. 3. disp. 1. quæst. 4. punct. 3.

cited at full in the margin[o], (for I will not trouble the text with them,) may plainly perceive he was desirous to say somewhat, but he knew not what. Arius Montanus[p], who better understood St. James his phrase by the analogy of faith and form of wholesome doctrine, than Valentian did himself, or this fictitious analogy betwixt charity and natural forms; interprets the former place in part to our purpose: "To live, as philosophers say, is to operate; and vital operation proceedeth not from the body, but from the spirit;" nor doth the apostle say, works are the spirit of faith, where he speaks only of the appellation or name of life. His meaning is, that faith without works is as truly reputed dead, as the body without the spirit is rightly said (as it truly is) dead. But if we will not wrest the letter against the apostle's meaning, but rather gently apply his words to his intent, the word πνεῦμα implies only *breath*, or motion inspired from the soul; for works in their nature are operations, and are more

[o] Sed quærat aliquis, quænam sit illa perfectio, quam charitas tribuit fidei. Respondeo duplicem esse: una est quod per charitatem valet ad beatitudinem consequendam id est ad meritum, sicut disputavi tom. 2. disp. 8. quæst. ult. Et quidem quod hanc perfectionem fides ex charitate accipiat, certum est ex fide. Altera perfectio est quod quatenus fidei actus per imperium charitatis refertur ad ultimum finem, id est quatenus credat aliquis propter Deum ut summum bonum, pertinet actus fidei ad eandem specie rectitudinem ad quam ipsa charitas, atque adeo est ejusdem speciei cujus est ipsa charitas. Hoc autem est discrimen, quod rectitudo hæc est essentialis ipsi charitati, ut quæ secundum suam rationem non habet aliam laudem, quam quod respicit in summum, quod est Deus. Fidei vero non est hæc rectitudo nisi accidentalis, quatenus fidei accidit, ut ipsius actus voluntarie per charitatem referatur in summum bonum.—Valent. ibid. punct. 3.

[p] Ipsum vivere est ipsum operari, dicunt philosophi, operatio autem vitalis non a corpore proficiscitur, sed a conjunctione spiritus cum idoneo corpore. Nec vero apostolus opera fidei spiritum esse dicit; sed de vitæ appellatione ac nomine tantum agit. Tam, inquit, verum est fidem sine operibus mortuam dici; quam verum est de corpore sine spiritu, esse dicique mortuum. Ar. Mont. in vers. 26. cap. 2. Epist. D. Jacobi.

fitly compared to breathings or motions, than to the substantial spirit or soul, or the faculty whence these flow; which last in proportion best answers to faith. Now as the readiest way to set breath in one fallen in a swoon, or raise one up out of a dead fit, is to revive the spirits, by which vital motions are inspired and managed; so the only way to bring forth living works or fruits of righteousness, is to quicken or strengthen faith, which lively in itself, and able to perform its proper acts, as firmly to apprehend God's power, justice, and mercy, will undoubtedly give life to all other powers and affections, and impel them to their proper functions. The Romanist, as ignorant as the Jew of this righteousness which is by faith, preposterously seeks to make us new men in Christ, not by reviving faith, which is as the animal spirit, by whose influence works become vital; but as if one from this principle in nature, Man is dead without breath and motion, should seek to bring men out of swoons or dead fits by blowing breath into them with a quill, or making them move by devices; so he grossly mistaking that saying of St. James, *As the body without the spirit, so faith without works is dead also,* hence seeks to raise up such as die in Adam, after the same manner we have seen them raised which fall down dead in an antick, first by wagging one arm, then another, until the whole body move. The antick tricks of monks and friars to cozen the people by making images wag or seem to speak, may serve as an emblem of that imposture or gull, which Satan by God's just judgment hath put upon their subtilest wits in this argument. These cozeners made the people ofttimes think some saint had moved or spoken, when a knave did stir the image, or vent his unhallowed breath through it or about it; and Satan makes them believe they are

moved by the Spirit of God in such actions as are not inspired by faith, but thrust upon them by his wicked angels. Works of charity they esteem all such as outwardly resemble the actions of Christ or his saints, though conceived not by faith, but upon other motives; 688
as motion infused by art may to the eye of man exactly counterfeit motion natural. This is a main branch of that great mystery of iniquity; for by this error, as their faith is never revived, so their works, though fair and pompous in outward show, and such as would be most pleasant unto their God did they spring from minds and affections renewed by lively faith, being superadded only to this dead faith, neither can perfect it, nor receive perfection from it, but become like sweet flowers usually put upon dead corps, the scent of whose corruptions hinder they may for a time, but surer at length to participate thereof than communicate their fragrancy to it.

10. It is a contemplation very profitable, to mark what troops of errors may issue from one place of scripture mistaken, and how private opinions, conceived through ignorance and nursed by negligence, are ofttimes established by wilfulness of public authority: for who but a schoolman, that considers moral propositions in scriptures as if they were mathematical definitions, or indemonstrable principles, no whit dependant of what went before or comes after, could not at first perusal have observed, that St. James[q] had a purpose in that chapter to tax his pupils, as well for want of true faith as of good works? yea the works they did to be nothing worth, because not wrought by faith had without all respect of persons or partiality in the law of God. But the Romanist not observing, what is a point most clear, that uniform fidelity, or faithfulness in all command-

[q] See sect. 3. chap. 5.

ments of God, is the very formal effect of that faith which was in Abraham, and St. Paul so much commends, first takes that dead and vain faith St. James disproves, to be the same with that St. Paul so much commends; and consequently to this error, denies justification by faith, but as it is informed with charity, which is as much as to say, we are justified by charity and not by faith: and unto these two errors annexeth a third most pernicious, concerning the nature of works; which either not conceived by such uniformity of faith as St. Paul requires, or not managed by a parallel uniformity, become altogether Jewish, and their best righteousness that practise them like the righteousness of the Scribes and Pharisees[r]. Lastly, to rear up a roof every way answerable to the foundation, they lead us from the gospel unto the law, and make the eternal covenant made unto mankind in Christ subservient to the covenant made with our first parents, as shall be demonstrated against them in the article of the last judgment; and what other consequence could one expect of this error, (whereto no other could be parallel,) which makes charity the form, or works the spirit of faith? yet that not only their best private writers, but their church representative, is tainted with this stupid heresy, this decree of the Trent council will serve as a testimony upon record: "If any man shall avouch, that as oft as grace is lost through sin, faith is always lost together with it, or that faith which remains after loss of grace to be no true faith, although no living faith, or the man that hath faith without charity to be no Christian; let him be accursed[s]."

[r] See sect. 2. chap. 6. towards the latter end.

[s] Si quis dixerit, amissa per peccatum gratia, simul et fidem semper amitti, aut fidem, quæ remanet, non esse veram fidem,

11. If these curses could hurt any, St. Paul should have the fullest measure of them; for questionless he never thought such faith as he commended could remain without grace, or integrity of conscience. St. James, I think, should hardly escape, unless he would subscribe to this conclusion—That the devil was a Christian. And were Scotus, Ockain, or Swisset now 689
alive, they would find all the Jesuits in the world play for these hundred years to hold the contrary, and defend the Trent council in this decree. For such faith as the council requires to make a Christian, may be, yea is, in the worst kind of devils; albeit Valentian hath laboured to find this difference—That faith without works or grace is in men the gift of God, so is not the faith of devils. No more was this answer of his suggested by God's Spirit, or the Spirit of truth. For, not to question whether such dead faith as St. James speaks of be the gift of God or no, but rather supposing it were; this argues a difference only in the cause, none in the essence, nature, quality. That God created *wants* in the beginning doth not argue they were of a more excellent nature than ordinary *lions* not created, but propagated by nature, are now of. And if the quality of faith be the same in the Trent council's Christians and in devils, Valentian doth rather wrong the Almighty in making him the author of it in the one, than prove either it or his own cause to be the better, by saying it is the gift of God. For though it be his gift, and yet may be without grace or charity, and without these of necessity as unfruitful as the faith of devils, (both which Valentian grants,) it is no more available to make a Christian than the faith of devils is. Nay in

licet non sit viva, aut eum qui fidem sine charitate habet, non esse Christianum, anathema sit.— Concil. Trident. sessione sexta de Justif. can. 28.

that it may be without works, theirs is more fruitful than it; for, as St. James tells us, theirs works fear and trembling in them: were that faith, which the Trent council makes the form of a Christian, so operative in its nature, it could not be (as is observed before[t]) without works or charity. For if it wrought a trembling fear of his power, it would work a rejoicing love of his mercy, and impel them, as to avoid the stroke of the one, so to embrace the gentle strokings of the other. Their own writers observe[u], that to fear God, in the language of Canaan, is to worship him: and is it less to believe in him than to fear him? To conclude, what ancient father is there which should not be accursed, if God did not bless where these Trent fathers curse? For though their charity would not suffer them to deprive any professing true religion of that title wherein he joyed, the name of a Christian, because they knew not what faith they had in their hearts; yet few of them but indefinitely avouch thus much—that he falsely usurps the glorious name of a Christian, or faithful man, which is not faithful in God's commandment, which doth not in heart approve the works Christ commands; though who in particular are so, who otherwise affected, they leave for Him, that only knows the hearts of all, to judge.

12. How grievously would subscription to this decree have gone against St. Cyprian's conscience, who accounted it a solecism worthy of indignation to call him a Christian, that was afraid lest the fountain of his liberality (his patrimony) should be exhausted, by continual refreshing his naked, hungry, and thirsty

[t] Chap. 8. parag. 8.

[u] Maldonat, upon these words of our Saviour, (Matt. xv. 9.) *In vain do they worship me,* well observes, that Greek (σέβονται) well expresseth the original. His reason is, Nam apud Hebræos, timere Deum est Deum colere.

brethren, unto whom our bowels of compassion should never be shut, seeing in feeding them we feast the Lord, who will not take so much as a cup of cold water at our hands, but with purpose even in this life to requite it, and bless the residue, as Elias did the poor widow's meal and oil, which had shewed no less hospitality in such extreme scarcity of provision, than that other in the Gospel did her liberality by casting a mite into the treasury; with such as doubted whether our Saviour's promise did assure them of like blessings, so they would be as bountifully minded as this poor 690
woman was, the zealous father thus expostulates: "Whence should this incredulous thought proceed? whence is this impious and sacrilegious meditation? what doth a faithless breast in the house of faith? what! shall he that believes not Christ be enstyled a Christian? The name of Pharisee better befits thee; for when the Lord disputed of alms, and advised us to gain friends with charitable expenses of earthly treasures, the scripture adds, *All these things heard the Pharisees, which were covetous, and they mocked him*[x]." So consonant were these collections to his orthodoxal conceit of faith, that they whose works go in his name, consort with him in like passages, as they

[x] Volucres Deus pascit, et passeribus alimenta diurna præstantur, et quibus nullus divinæ rei sensus est eis nec cibus, nec potus deest: tu Christiano, tu Dei servo, tu operibus bonis dedito, tu Domino suo charo aliquid existimas defuturum? nisi si putas, quia qui Christum pascit, a Christo ipse non pascitur: aut eis terrena deerunt, quibus cælestia et divina tribuuntur, unde hæc incredula cogitatio et unde impia et sacrilega ista meditatio? quid facit in domo fidei perfidum pectus? quid qui Christo omnino non credit, appellatur et dicitur Christianus? Pharisæi tibi magis congruit nomen. Nam cum Dominus in evangelio de eleemosynis disputaret, et ut nobis amicos de terrestribus lucris provida operatione faceremus, qui nos postmodum in tabernacula æterna susciperent, fideliter et salubriter præmoneret, addidit post hæc scriptura dicens, *Audiebant autem hæc omnia Pharisæi qui erant cupidissimi et irridebant.*—Cypr. de opere et eleemos.

do in that main ground of religion, the nature of faith. "A Christian he is not truly called," saith the author of the Twelve Abuses, "that is not conformable to Christ in conversation[y]." And he that left us the learned and religious treatise of twofold martyrdom universally avoucheth, "Whosoever saith with his mouth, I believe in one God, and serves covetousness, lust, or luxury, lies to himself, contradicts himself in this profession[z]." And is it possible for any without belief in one God truly to believe in Christ, or to be truly called a Christian without belief in Christ? That the former bolt was shot by blind men, which could not see where it would light, it further persuades me, in that it can hit none more fully than it doth Gregory the Great[a], sometime pope, both in the fall, and at the rebound. For he makes correspondency between profession and conversation the true property of faith. And lest any sophister should except, this might agree not to all true faith, though to such alone, or to true live faith, not to faith only dead; as to be seen in arts is proper to men, yet not to all, but to the learned only: he expressly terms such as deny in deeds what they confess in words, *false believers;* yet as the believer is, such is his faith; the one being false, the other cannot possibly be true. Nor would St. Gregory have thought it any slander to deny false believers the title of true Christians. Or have we the warrant of Fathers only to secure us from the former curse, albeit

y Christianus nemo recte dicitur, nisi qui Christo moribus coæquatur. Ecce Christus non contendit neque clamavit, et tu si morum Christi similitudinem tenere cupis, ne contendas, ne abusitus in ecclesia Christianus existas.—Cypr. de Abus. sec.

z Quisquis igitur ore dicit, Credo in unum Deum, et servit avaritiæ, aut libidini, aut luxui, sibi mentitur, sibique repugnat, aliud lingua sonans, aliud animo celans, voce tantum testimonium perhibens Deo, cum vita Satanam colat.—Cypr. de dupl. Martyr.

a His words are cited parag. 1.

we teach indefinitely, that a man without lively faith is no Christian? Doth not the scripture say the same? Yes; *All are not Israel that are called Israel*[b]: *but such as do the works of Abraham, they are the children of Abraham*[c]. *For he is not a Jew which is one outwardly in the flesh: but he is a Jew which is one inwardly:* (a confessor in deeds, not merely in name, one circumcised in heart:) *for circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God*[d]. Is the gospel more indulgent to hypocrisy than the law? Is it so much more addicted to the letter which killeth than to the spirit of life, that a faith as dead as Jewish ceremonies should be more effectual to make a Christian, than outward circumcision to make a Jew? Or what doth the council mean by a Christian; a dead man, or one alive in Christ? one in whom Christ is not yet fully fashioned, but ready to conceive life? This had been more tolerable. But one they mean which had life, and hath lost it; one as improperly termed a member of Christ, as the body called a man after the spirit is departed from it.

13. Of these and many like inconveniences, which 691
no man, though of the acutest wit and most audacious understanding living, durst in an indifferent auditory maintain against any ordinary artist, that had the leisure for to stretch them; had the Trent fathers been aware, haply they would have been more sparing in their curses. But this strange advantage Romish prelates have of ours, and all the world besides, that be they in matters of learning and religion never so blind, or out of their blindness so bold, as to run headlong against the analogy of faith, all rules of philosophy, moral or natural, grammar, or whatsoever else

[b] Rom. ix. 6. [c] Gal. iii. 7. [d] Rom. ii. 28, 29.

can be named; yet shall they never want store of excellent wits, but mercenary consciences, which like some people of the old world, (Ethiopians or Egyptians, I now remember not,) but more devout and apt to supererogate, will be content to put out, not the right eye of nature only, but that other of art, lest the rarity of the spectacle might make their superiors seem either monstrous or deformed. What artist is there with us, who to be arrayed in scarlet, to have retinue, fair revenues, and whatsoever else correspondent, or befitting a cardinal's state, would but for some few hours adventure to have his face so deeply dyed with shame, as needs it must be, though armed with all the furniture of art and nature, if in an audience not kept under by tyrannical and servile awe, either for speaking what he thinks, or thinking aught becomes a freeman in Christ, he should maintain such base shuffling apologies as Valentian and Bellarmine have made for the former illiterate decree, (which sought to cover one absurdity[e] in speech with two impious oversights[f] in religion,) but as probable. The apology before alleged was, That faith might be true though dead, as a body though deprived of life is a true body; a carcass rather; no body organical, or apt to be informed in the sensitive soul, though really present. No more doth this faith whereof they speak contain life or grace potentially in it, both must be created anew, ere the party in whom it is found be a true member of Christ's mystical body. For such is the nature of that faith which the Roman catholic makes the ground of his best hopes,

[e] For by the literal and ordinary sense of the words faith should be no part of grace.

[f] The first, that faith should be dead and yet true; the second, that faith truly dead, whilst so remaining, should give life unto a Christian. I think it would be a matter very hard for the Jesuit to find more gross absurdities in so few words in the simplest writer of this age.

that a friar's hood, though unlined, would do his body more good in his sickness, than it can do his soul at the hour of death. Thus much of true faith and the errors concerning the nature of it. It remains we intreat of mispersuasions concerning the possession or presence of it, with the right use of it and other spiritual graces that attend it.

SECT. II. 692

Of immature Persuasions concerning Men's present Estate in Grace, with the Means to rectify or prevent them.

CHAP. I.

The general Heads or Springs of hypocritical Persuasions, with brief Rules for their Prevention.

1. HAPPY were we whom God hath appointed to sow good seed in others' hearts, because not altogether without hope to see some fruits of our labours, if this censorious age would permit us to strike as freely at the roots of atheism, infidelity, or hypocrisy, as it is ready to censure atheists, infidels, heretics, or hypocrites. To me it hath often seemed a question very doubtful, but far above my capacity to determine, whether such as revolt from the orthodoxal church upon observation of monstrous dissonancy between the truths professed in it and the professors' lives or resolutions, be in case better or worse than such as embrace true religion upon no better grounds than they or their confederates oppugn it. Thus much the word of God will warrant, that the portion of hypocrites shall be the bitterest in the life to come. And yet hypocrisy,

if it be of that stamp which our Saviour so much condemns, is always moulded in that deep notice or strong persuasion which men have of their own love, and others' opposition unto divine truths; of their own diligence and others' negligence in performance of sundry duties expressly required by God's law. And this is a misery of miseries peculiar to the hypocrite; that, whereas the height of others' impiety ariseth from their opposing the way of truth and godliness; this monster, the more he detests falsehood and error, or the impiety, whether of others' practices or opinions, the more still he increaseth his own corruption, and wars unwittingly against his own soul. For seeing love to himself, indulgence to his dear affections, or carnal glorying in prerogatives, perhaps spiritual, is the common root, as well of his imaginary love unto such points of truth as have some kind of conjunction with his humours, as of the detestation he bears to others' obliquities, that in life or profession ill consort with him; the oftener he looks, either on their known transgressions, or his own precise observance of such duties as by nature he is addicted or otherwise accustomed to, by both means he more pampers and nourishes that vicious habit, whence the forementioned bad fruits did grow. And thus at length, by using the help of strong but impure unruly affections, to abandon particular errors he overthrows his own soul, as the ancient inhabitants of this land did their state, by using the Saxons' aid to drive out the Picts.

693 2. After this manner, the Jew by nursing a loathsome conceit of publicans and open sinners' dissoluteness, not tied unto so much as any solemn acknowledgment of their misdeeds or set form of repentance, took a surfeit of those outward ceremonies which God had ordained as sauces to sharpen, not as food to sa-

tiate his appetite of saving health. Other whiles fiercely bending his indignation against the idolatry of the heathen, by too much depression or debasement of their folly, he sublimated his own natural inclination into pride and haughtiness, into presumptuous boasting in the purity of that law which God had given him by Moses. Whence in the fulness of time sprung an irreconcilable hatred of the long expected Messias, desperate contempt of his gospel, and wilful refusal of salvation preached in his name. But howsoever the deadliness of this disease was most conspicuous in the fall of God's chosen people, whom we may, without suspicion of slander, (seeing the Holy Ghost hath written the observation,) safely charge with the infection: yet the danger of it, amongst all professors of true religion throughout every age and nation, continues the same, as having a perpetual cause in nature. For whether we speak of contraries moral or physical, the enmities of the extremes are always greater than betwixt them and the mean, from which they always so much further decline, as they more eagerly intend their force each against other. The greater strength heat and cold from their vicinity gather, (whether by mutual irritation, or a secret kind of daring each other to combat, or by a stricter union of the material parts wherein their forces lodge,) the more both disagree with the lukewarm temper. The more likewise the prodigal detests the niggard's manners, or the niggard his, the further both rove (the one over, the other short) from that mark whereat they aim, but which true liberality only hits. And as the mutual discord of extremes grows greater by the increase of their several strengths, so the hasty or violent introduction of the one into a subject capable of both, makes way for the other's entertainment, and excludes the mean,

which finds no entrance but where it is ushered by moderation. So water, too much or too violently heated, is more apt to freeze than to retain the middle temper. Young prodigals we often see turn old niggards, seldom liberal, unless their education have been exceeding good, their natural discretion extraordinary, or the seeds of virtue in them very strong. And what more usual, than for a niggard's feast (because not agreeable to his ordinary disposition) to smell of waste and prodigality? Buzzards by natural constitution, through extremity enforced to take heart and turn again, overrunning valour, boisterously rush into fury. And desperate hotshots, once made to feel the smart of their folly, become afterwards basely timorous. The cynic could spurn at his fellow philosopher's pride, but so, as his scornful heels did bewray his preposterously proud ambitious heart.

3. Are these observations true in works of nature or moral affections only, and not in persuasions of religion? Yes, even in these also: for hath not the untimely heat of indiscreet preciseness disposed sundry in our days to freeze the sooner in the dregs of popery? have not others mounted so high in groundless and presumptuous confidence, that their sudden fall hath made them sink (for any help man could afford) without recovery into the very suds of melancholy and desperation? Others, upon a dislike of their former
694 hot enforced zeal, have changed their wonted confidence into carelessness, and become open professors of licentiousness, like the possessed child in the Gospel[g], falling sometimes into the fire, sometimes into the contrary element. And experience proves it so common a thing for young saints (such, I mean, as affect to be

[g] Matt. xvii. 15.

ripe in holiness, ere well grown in ordinary discretion or common honesty) to prove old devils, that the bent of nature unseasonably or too much curbed in the parents, oftentimes bursts out in the unbridled affections of their children.

4. The reason of the experiments, whether in nature, moralities, or religion, is as perspicuous as they are true. For contrary extremes always spring from one root, and though the natures wherein they are, be much different in respect of their mass or substance, yet the form of contrariety is the same, even in material and immaterial entities, consisting in an incompatibleness between the actual motions of two opposite inclinations, both in a subject capable of both, so fastened in one centre, that the depression of the one is the elevation of the other. Whence it is, that the violent or intensive agitation of the one, once come to the point of reflection, breeds a like motion in the other, as the sharper frost by night makes more slippery ways by day; softest ways in moist winters surbate the forest in dry summers: the further or swifter we move one part of a balance one way, the further and swifter it moves itself towards the opposite point at the rebound. Thus many by an eager depulsion of known errors or impieties, losing their natural station, are carried about by their violent revolution, and, as it were, cast round *motu raptus* unto the point from which they sought, and at the first seemed directly to fly, as the sun by speedy course unto the west, comes quicklier back unto the east, from which it diverted. Instances to this purpose, in other meditations, were taken from such in our times, as from a passionate, humorous, cynical spurning at monkish practices and popish customs, have thrown themselves off the shore into the whirlpool, which finally sinks them in the very dregs

of that error wherein the others are drowned. The very selfsame superstitious or magical conceit the one hath of his beads and crosses, the other feeds by precise hearing sermons and loathsome abuse of the word of life upon every secular or trivial occasion, as if he were bound to utter a set number of sentences in scripture phrase every day. This circular course errors continually keep in moralities, unless our desires be kept under by reason; in divinity, unless directed and moderated by faith, not only in the right choice of objects, but also in the manner of their prosecution. For where affections, which always either ebb and flow as the sea, or change as the moon, are chief managers of either business, the human soul, which should be compact within itself and exactly spherical, becomes exorbitant in its inclinations, and is turned round by alteration of objects, as the wheel is by the stream; sometimes held as it were in a back water by a reciprocal check of unconstant turbulent passions or exestuations. Or though the same affection should continue still predominant, yet is it apt to be impelled, and impel the soul contrary ways, from contrariety of objects presented, or divers references unto objects in themselves the same.

5. The rules these observations yield for rectifying our persuasions in matters of religion, or trying the
695 sincerity or strength of our faith, are especially two. The first; To be as observant upon what motive we dislike or hate any opinion or practice, as what the opinion or practice is which we judge worthy of hate; always assured that the extremity of hatred to heresy, impiety, or infidelity, can afford us no better assurance of our piety, soundness, or true zeal unto the truth, than these or like collections do of certainty unto right examiners of arguments:—This man detests niggard-

ness, and that cowardice; therefore the one is liberal, the other valorous: Our hate to falsehood or impieties may as well spring from corrupt affection, as from sincere love to truth or goodness. The second rule is, as diligently to examine our consciences, upon what grounds we embrace a truth known, as we are desirous to know it, that we measure not our assent unto the gospel by our affection to some one or few points contained in it, or some degrees of truth contained in them. For the mean, in that it is contrary unto all, must needs have some affinity with every extreme; warmth could not disagree from cold, but by agreeing in part with heat. The prodigal is like the liberal in that he is bountiful, so is the niggard in that he is not lavish. Both of them would well agree with him in discourse, so long as he added no definite quantity to his rules or propositions, but indefinitely commended bounty to the one, and thrift to the other. The truth, which in itself is but one, if we apply it to several parts or divers degrees of the same object indefinitely taken, may have partial agreement with any affection. And so again may one and the same temper or constitution of mind include a love or good affection to truth indefinitely considered, and an hate unto it as entire, or as it is referred unto the end whereto both it and our desires should be proportioned. So the Jews, seeing our Saviour feed five thousand men with five barley loaves and two fishes, said, *Of a truth this is the prophet that should come into the world*[h]. The confession itself was orthodoxal and good, but conceived from a false and dangerous motive; they expected that great prophet should be a glorious king, able to wreak their malice upon the nations. And from this present do-

[h] John vi. 14. See lib. 3. sect. 3. chap. 8. parag. 3.

cument they rightly gathered, our Saviour was able to maintain an army with less cost, than any earthly prince or monarch could. For he that of late with five barley loaves and two fishes, had fully satisfied five thousand men, might as easily feed five hundred thousand, if every one that had tasted of these should but bring his loaf with him. Their next elation, wherein they overshot the truth, unto which indefinitely considered they had subscribed, was to elect him for their king, which he perceiving, *departed again into a mountain himself alone*[i]. Though in a sort they believed in his name, yet he thought it not safe to commit himself into their hands, whose forwardness once crossed in this project, he knew would prove the same his countrymen's of Nazareth had been, to attempt some mischief against his person. The more gloriously they conceived of him whilst apprehended as a furtherer of these proud hopes, the more despitefully they had entreated him after manifestation of his dislike unto their purpose. And this very temper, which was the only ground of their assent unto the former truth, was in his sight the main obstacle to all true belief; because in this they sought but to honour him, and be honoured by him with that honour which one man may bestow upon another, not with that which cometh of God alone. He that would have pushed
696 these ambitious propensions forward, or undertaken their conduct against the nations, might have commanded them to have thrown themselves headlong from the top of that steep hill from which the Nazarites would have cast him; for unto such practices[k], false prophets, that come in their own name, giving

[i] John vi. 15.

[k] Vide Socratem De Judeis Cretam in colentibus. Lib. 6. cap. 37.

and taking honour one of another, did after his death persuade this people. Even whiles the act of their imaginary love unto the great Prophet seemed most fervent, their temper was as hateful to him as theirs that wished his blood might be upon them: for it was but one and the same in both, only with these men's affections mentioned in the sixth of John, the apprehension of his miracles had conjunction for a time, but opposition with all at his passion, when they saw all his works and doctrine tend to an end quite contrary unto that whereupon their desires were set, even to the utter debasement of their lofty proud imaginations.

6. As well those Jews that crucified our Lord and Saviour as the heathens that persecuted his followers unto death, we often accuse of deadly malice and indict of murder more than wilful; unto which crimes every Christian must by his faith acknowledge them guilty in the highest degree. But our hate to such as hated our Redeemer may (as the Psalmist speaks) be perfect and unfeigned, and yet not prove our love towards him to be such; albeit the only measure most men use for notifying the fulness of their belief, is this supposed love they bear unto their Saviour, which if in many it be but imaginary, or swim only in the brain, whilst real hatred of his will revealed, no less offensive to him than the despite of Jews or heathens, lodge in their hearts or bear rule in their affections, their faith must needs be but a fancy, only serving to leaven their natural infidelity with pharisaical hypocrisy. To begin with the Gentile.

CHAP. II.

That our Assent unto the first Principles of Christianity, by Profession of which the Faith of ancient Christians was usually tried, may be, to our own Apprehension, exceeding strong, and yet our Belief in Christ no better than the Heathens' that oppugned them: that it is a Matter of more Difficulty to be a true Christian now, than in the primitive Church; did we rightly examine the Strength of our Faith, not by such Points as theirs was tried, but by resisting popular Customs or Resolutions of our Times, as fully opposite to the most essential and utmost, as Idolatry is to the remote or general Differences of Christian Faith.

1. *Take no thought,* (saith our Saviour,) *saying, What shall we eat? or, What shall we drink? or, Wherewith shall we be clothed?* (*for after all these things seek the Gentiles:*) *for your heavenly Father knoweth that ye have need of all these things*[1]. To think the Wisdom of God should in these words orator-like make use of his auditors' detestable hatred towards the uncircumcised, as an argument to dissuade them from such heathenish resolutions as were disagreeable
697 to their calling, would be a gloss plausible perhaps to flesh and blood easy in this case to be thus far persuaded. But whoso is better acquainted with his Master's usual method, will quickly observe his further purpose to give us in this short instance these or the like maxims of life:—that profession of truth without conformable practice, though in matters most difficult, makes circumcision become uncircumcision:—that to put on the name or title of his disciples, not shaking off such resolutions which had surprised the heathen as heathen, that is, men without knowledge of the true God, or reliance on his providence, is but to

[1] Matt. vi. 31, 32.

clothe ourselves with the leaves and bark of the true vine, being full within of such sap as at the best can bring forth but wild grapes. And if most of them which had been continual auditors of Moses' law, trained up in Jewish discipline, were, until they learned to live according to this rule, altogether as bad as the Gentiles; what reason have we to hope the careless education of modern Christians should make them better? Besides outward appearance, (which without internal integrity correspondent is mere hypocrisy,) odds we shall find none at all between ourselves and the Gentiles of whom our Saviour speaks, if we unpartially consider the usual grounds and motives whereupon we embrace his gospel, or the unconsonant practices or resolutions wherewith we continually match the profession of it, or lastly, which is the very life and spirit of gentilism, our diffidence unto God's providence for redressing the disorders of his church.

2. What were the reasons, may we think, which so long withheld the ancient heathen from profession of Christianity? Was the doctrine of the gospel less probable in their time than in ours? No; as God, so his word is still the same, always alike true, because always most true. Were the people of those countries wherein it was first preached less docile by nature than we are? Rather generally more witty, and capable of any other lore; such especially as were most averse from the truth we now profess. The consonancy of their moral precepts with the sacred rules of the law, the prophets, and evangelists, was such, that had they conversed with our Saviour, and seen his doctrine so truly acted in his life, they could not, without contradiction of their own principles, but have admired his wisdom, and magnified his constant unaffected contempt of all applause from men, or of such vain fashions or

customs as the gentry of that world highly esteemed, but these philosophers usually derided; not without just suspicion of sinister or preposterous desires of catching that glory at the rebound, which they seemed to neglect whiles it naturally fell into their hands, or moved itself directly towards them; as if they had held the stealth or underhand receipt of it more lawful or pleasant than the purchase of it in the open market. Was his gospel less powerfully preached in their days than now it is? No; his apostles and their associates were endued with far more excellent gifts (of tongues, of miracles, of prophesying, &c.) for manifesting the power of it to natural men, than any preacher this day living is. And what then could prejudice either them or their doctrine? First and principally, their low estate, whose poverty, according to the fashion then most followed, did ill beseem any attempt of innovation or alteration; especially of such rites and practices as had been first authorized by men of gravity, place,
698 and great judgment, countenanced by antiquity, confirmed by joint consent of all, and custom never interrupted. Philosophers thought it a disparagement to their wit; statesmen and magistrates, to their wisdom and experience; inferior professors, loss of their studies; corporations, disadvantageable to their trades or private labours, to receive new laws from foreigners of presence and estate so mean. And albeit the integrity of Christians' lives and conversation was such, that no penalties inflicted, or statutes enacted against offenders for public good, could take hold of them; yet because their sacred rites and profession were incompatible with authorized idolatrous practices, and held as cases omitted by their lawgivers; the great Pharaohs of those times invented new exactions and oppressions to stint the increase of God's children, and make the profession of Christianity

ignominious and odious even to babes and sucklings, who, nuzzled up in this prejudice, conceived hatred against Christ ere they knew what manner of man he had been, and detested the very name of his gospel, altogether ignorant what it meant. That the cause of Christians had never come to indifferent hearing, that their persons were condemned for their profession, ere their lives were examined, is too apparent, in that such of the heathen as had just reason to have noted a manifest difference or opposition, had observed none between them and the Jews, but adjudged the one liable to the other's faults; (if faults they were they so much disliked in the Jew;) as honest and religious men, especially if poor, even all that make a conscience of their ways, have in these days much ado to be absolved from disgraceful censures of puritanism or anabaptism, as if because they share with the favourers or authors of these sects in zealous profession of the truth, they should therefore with loss of their estimation help to pay such arrearages as the Christian world may justly exact of the other for their hypocrisy.

But since kings and queens have vouchsafed to be nursing fathers and nursing mothers to the church; since the titles of *Custos utriusque tabulæ, Defensor fidei, Rex Christianissimus* or *Catholicus*, have been accounted as fairest embellishments in the inscriptions of greatest Cæsars, like precious pearls in their crowns, or costly jewels in their diadems, God's messengers have, by public authority, been not only permitted, but enjoined to preach, and the people with reverence to hear the glad tidings of the gospel, as the royal embassage of the King of kings; pastors strictly commanded to exhibit, the flock to receive Christian sacraments in honourable memory of Christ their institutor, and sign of loyal submission to his royal hests. So have the

laws of every Christian nation, since this change, inflicted disgraceful punishments on such as shall vilify and contemn these or other sacred rites. Whence the very name of an atheist or infidel is become as odious unto Christian children, as the name of a Christian was amongst the heathen, or a coward at this day amongst soldiers. Hence, as every one almost is willing to persuade himself he is as good a man as the best, because it is a foul disgrace to be reputed a dastard; so most believe they love Christ and rightly believe in his name, because it is so great a shame and ignominy amongst men, at least of better sort in Christian states, to be ranked amongst atheists, infidels, or apostates. Thus, from one and the same secret working of corrupted nature, seeking to expel the poison of secular
699 disgrace at contrary or opposite emunctories, the ancient heathens were brought to hate, we to love Christ and his gospel before we knew them; and yet it is certain, that he which either hates or loves any man's person, manners, or doctrine, before he know them, doth love or hate he knows not whom, nor upon what occasions.

4. Many resolute spirits there be in this kingdom, who if they should in places of indifferency hear a Turk prefer Mahomet and the Mussulman before Christ and the Christian religion, would swagger with him as sternly as if he had spoken against tobacco, given him the lie, or called him coward, and yet perhaps more offend Christ in maintaining, than the other in occasioning the quarrel. To such as look upon the professors themselves, or measure their goodness by their local vicinity unto truth, there is great difference in show, none in substance, to such as observe the identity of their motives to embrace opposite religions. He that should afar off see three men of equal

stature walking together, the first in the ordinary path, the second on a bench twelve inches higher, the third in an alley as much below it, not acquainted with the advantage or disadvantage of ground which one had of another, would think there were great difference in their height, which notwithstanding would be the same if they changed walks, or none at all if they stood all upon one level. If we thus compare the Turk and the neutralist, and such as profess great zeal to Christian religion, considered only in the general, negligent in performance of particular necessary duties, one seems to come much nearer Christ than the other; yet the Turk, though destitute of any inherent grace, without any renovation of mind, only brought up according to our country laws, altogether ignorant of his father's house or profession, would shew as great love to Christian religion as the former professor did: and he, though christened in our church, brought up in Turkey, knowing nor suspecting nothing to the contrary but that he was by descent and progeny a Turk, would be as peremptory for the defence of Mahomet, or both, brought up in places permitting neutrality, or free choice of religion, would be as indifferent for the one as for the other. All the differences betwixt them is in the laws or customs of their countries, none in the internal constitution or qualification of their souls, which, though one and the same, may incline the heart of the Jew, the Turk, the papist, and the protestant, alike firmly to embrace the religion wherein each hath been brought up, and prosecute contrary objects with equal strength of the same corrupt desires. Nor doth the truth or excellency of the object justify, but rather condemn such as profess it of hypocrisy, unless it imprint a lively character of its goodness upon his heart, unless the force and virtue of it be diffused

through his best faculties, and manifest itself in his life and conversation. To be brought up in a prince's court, daily conversing with men of excellent behaviour, speech, and compliment, and still to retain a clownish language, rude affections, and servile conditions, doth argue a nature more agrest than the same qualities would in such as had all their lifetime followed the plough. But for a professed Christian to fix such base or slothful desires on these objects of life as the Turk doth on Mahomet, or worldlings on their commodities, is just as if a husbandman should offer a jeweller as many grains of barley as his jewel weighed. This rule is general without exception: that whosoever loves
700 Christ, either for fear of disgrace, love of honour, neighbourhood, or desire of conformity with others, would revolt from him if his country laws or custom should change; for he loves these commodities or contentments, not him. From these deductions we may gather the hate which most heathens, Turks, and infidels, and the love which vulgar Christians bear to Christ, to be of value equal, were both unpartially weighed. For which of us will give a pin to choose betwixt his enmity that hates to-day, as ready to love to-morrow, and his friendship that loves to-day, but would be as forward to hate to-morrow, if any new occasions or provocations should be presented. Seeing, then, general or confused notions of great affection unto Christ can be no argument of true faith, but rather usual introductions to hypocrisy, it remains we seek some better trial.

5. And for our better speed let us begin this search with serious deprecation of such bewitching thoughts as are apt to surprise souls much addicted to their ease, and make them dream the first professors of Christianity were so long to wrestle with flesh and blood, and to

endure a war so lingering and terrible with powers and principalities, that we their successors might enjoy such peace and ease as their persecutors did, or to be able to hold such a hard hand over Christ's enemies as these have done over his friends, as if the former contention had been only for earthly sovereignty, security from danger, or immunity from vexation. Christ came not to send such peace into the world, but rather to continue the war then kindled to the world's end. And every faithful soul must, in one kind of service or other, make accompt to abide her fiery trial, and approve herself a true consort to the Bridegroom her head in the afflictions he sustained on earth, ere her nuptial triumphs be celebrated in heaven. The exiled poet's words unto his trusty wife (*commutatis commutandis*) may be a fit poesy for the spouse's wedding-ring:

Esse bonam facile est, ubi quod vetat esse remotum est,
Et nihil officiis, nupta quod obstat habet.
Cum Deus intonuit, non se subducere nimbo,
Hoc demum est probitas, hoc socialis amor[m].

An easy matter to be good,
Whiles will thereto is not withstood;
Whilst no temptation doth befall,
Which from her charge my spouse might call;
But soldier-like to bide the shower,
While Cæsar's frown and heavens do lower;
Lo! this is that true social love,
Which best becomes my fairest dove.

The perpetuity of these truths—That the world, as it is usually taken for the greater part of men, or for the wealthier or more potent, is continually set on wickedness, growing rather worse than better by long continuance—That the reward prepared for the faithful now living, and such as have been persecuted in former

[m] Ovidius lib. 5. Tristium Eleg. 14. 25.

times, is one and the same—That God is no accepter of persons, times, or nations—might give us the reason of that conclusion, whose truth experience will easily teach the observant, that it is a matter at all times muchwhat alike hard to be a Christian in sincerity of heart; although by alterations of laws and customs,
701 change of earthly powers, aspects, and other innovations, which the revolutions of time bring forth, such points of Christianity as unto the ancient have been most hard and dangerous, become to others most safe and easy, and contrariwise, such as were to them most easy, become most hard and dangerous unto us.

To be a Christian in heart and conscience was more safe and easy in the primitive church, than to be one in name or profession. The same strength of faith which armed them with resolution to break through the very first ranks, did fully enable them to pass through all the pikes the devil, the world, or flesh could pitch against them. The very name of a Christian was charged with all the odious imputations or disgraces others could invent, as most distasteful to flesh and blood; it exposed the good name of true professors to reproach and infamy; it marked their bodies unto butchery, and signed their lands and possessions to confiscation and spoil: and what is it besides the fear of these inconveniences, or love of contrary contentments, that unto this day hinders any man from being entirely such in all his deeds and actions, as he makes show of in profession? But now the front of that main battle which only was terrible unto them, is wholly turned in show for us. To be a Christian outwardly is not only a matter of no difficulty, but not to be one, so far at least, is both dangerous and disgraceful. Yet such is the cunning of the world's great general, that even in this respect, to be entire Chris-

tians inwardly and in sincerity of heart, becomes oftimes altogether as hard for us as it was for our predecessors to make profession of Christianity; they were placed before the pikes, and we betwixt them. For the title becoming once generally glorious and common to all, the wise men after the flesh, the mighty and noble, which before oppugned our calling, will now be principal sharers in the glory of it, and think it no small disparagement to their dignities, not to be arbitrators of others' demeanours or resolutions in particular businesses or duties, subordinate to the general fundamental principles of this royal profession. Hence many of us, that seek to be Christians in truth and deed, become obnoxious to that distraction of mind from which the primitive professors were free. They suspected the customs or fashions of the world, were not tempted with them to do aught that might seem prejudicial to practice of duties enjoined by God's law, or unto any particular rule or precept of their Saviour. If any doubt did arise about matters of opinion in religion, they used the judgments of such as were most spiritually minded, and of known skill in such businesses. Even matters of civil wrong they might not try before the wicked and ungodly [n]. But now to repute any professing the name of Christ, enjoying great place in church or commonwealth, for such, is a slander, and may bring even God's messengers themselves within the compass of *scandalum magnatum:* to dissent from them in opinions, or disallow their practice by profession of contrary resolution, is, though in a lower degree, very dangerous. Whence with most modern Christians it is oft so in cases of conscience, as it would be with those artists, that having learned philosophical rudiments or some natural experiments of

[n] 1 Cor. vi. 1, 2, &c.

others, should still be subject to their authority for deduction of particular conclusions or corollaries, whereto perhaps their skill in logical argumentations doth
702 better enable themselves. The examples of great men often allure and embolden us, their exhortations or injunctions often impel us to go, though not expressly against our conscience, (for these usually yield unwittingly to temptations,) yet directly against such sacred rules as should command our consciences, and would easily have won our assent unto them, before any authority or power of man, had we lived in those times wherein *the rich did blaspheme the worthy name after which we were named, and drew the professors of it before the seats of judgment*[o]. It is always more easy for a resolute spirit to resist the despiteful oppositions of open though potent enemies, than for an ingenuous mind to avoid the snares of seeming friends, especially if set by his betters in the same profession; and yet ingenuous resolution, in all causes good and honest, is the true edge and temper of a faithful Christian. None thus qualified but will more fear the censure of such as are by his country laws and Christian constitutions his lawful superiors, than the curses or anathemas of an alien, though a monarch, and able to do him greater bodily mischief. To give others warning of the particular snares wherein they are most likely to fall, is above my capacity, without my experience, and ill beseeming my place: God grant I may avoid such as are most incident to my calling: it must suffice to touch the most general or transcendent.

6. The original of most temptations in this kind is a secret presumption, which in some breeds an express opinion, in others only practices thereto consequent, that the received laws or customs of common-

[o] James ii. 7.

weals anciently Christian, are rather grounded upon the law of God, than contradictory to any part thereof, or apt to undermine it. This presumption indefinitely taken, is most true, but universally, false and dangerous; howbeit many upon this implicit persuasion, that as their country laws and ordinances, so their obedience unto them, are warranted by God's word, think it sufficient to examine their lives and actions by the consequent, not necessary to compare them immediately with particular rules of life, and thus by taking an universal liberty from an indefinite warrant, become often nonconformitants to Christ, by fashioning themselves continually to the Christian world. He that will observantly peruse ancient records concerning the manner how profession of Christianity was first authorized, or the gospel publicly planted in these nations, in which it now especially flourisheth, will quickly inform himself, that the strength of secular powers, before predominant, was always readier to root out heresies[p], or quell errors in speculative points of religion, than to infringe any popular custom, or repeal laws beneficial to public treasurers or private coffers, albeit they sucked the blood of the poor, or to abandon rites or fashions much applauded by brave spirits, or in themselves pleasant to flesh and blood, though deadly as poison to new men in Christ, though apt to blast the fruits of faith, and obstupify all sense or motion of the spirit; the religious and learned Vives out of St. Austin hath observed, that customs permitted or authorized by the papacy, did argue that religion to be but an imperfect mixture of gentilism and Christianity. His words are[q]: "Aus-

[p] See chap. 6. sect. 1.

[q] Nam concubinæ et pellices non sunt prohibitæ quemadmodum ex legibus de concubinariis ostenditur, libro Digestorum 25. Satis aperte Augustinus testatur

703 tin's verdict is plain enough, that many things are permitted by the ancient civil Roman law, which are contrary to the laws of God; this notwithstanding they admit not, who, whilst they labour to wed gentilism with Christianity, both being corrupted, neither able to brook the other as consort, retain neither gentilism nor Christianism."

7. No commonwealth almost in Europe but more or less participates of this fault. No kingdom wherein either laws or customs, received by tacit consent equivalent to laws, do not either allow or not discountenance such practices and resolutions as flesh and blood are apt to follow, yea to glory in, though as directly opposite to the nature and complete essence of Christian faith, as it hath been out of scripture explicated, as heathenish rites or laws enacted by Roman emperors against Christians, were to the general heads or articles of belief, or to the profession of Christianity; though to abandon fellowship with these unfruitful works of darkness, much more to reprove the offenders, or men in authority, through whose negligence or connivance these snares lie open to catch the simple, would certainly procure disgrace from the one, if not danger from the other, as great as the first propagators of the gospel amongst the Gentiles were exposed unto, by dissuading from idolatry. Notwithstanding, if we would not content ourselves with the bare name or title of Christianity, either not regarding the principal duties thereto belonging, or not considering how faith by re-

esse jure civili vetere Romano multa permissa quæ sunt contraria legibus divinis. Hoc isti nolunt, qui dum gentilitatem conjungere et coaptare Christianismo laborant, corrupto utroque et alterius impatiente nec gentilitatem nec Christianismum retinent. L. Vives in hæc verba August. de Civitate Dei ad Marcel. lib. 14. cap. 18. usum scortorum terrena civitas licitam turpitudinem fecit.

volution of times, alteration of public constitutions and customs (like epidemical diseases) prevalent by course or turns, doth change its aspect from such points as it was sometimes most immediately and directly set upon, unto others of greater use for keeping our hearts upright in the midst of the crooked generation wherein we live; a little observation would serve to rectify our irregular thoughts, and fully instruct us that our trial, whether we be ashamed of Christ and his gospel before men, doth as immediately lie upon our approbation or reproving such popular fashions or practices of our times, (whether by speech or other significations of our affection, public or private, according as our calling is,) as the ancient professors did upon their consenting or denying to burn incense to heathen idols, to adore Cæsar's image, to revile Christ, or revoke their calling. I speak not of customs or prescriptions in cases of lands, goods, or worldly commodities. For though these and the like unwritten traditions be like nets which may be opened or drawn at some men's pleasures to others' great loss and grievances, yet these, if borne with patience, make a man never a whit the poorer, but rather richer in faith. Albeit he that resolves to use all advantage of human law he can take in such matters against his brother, might as well forswear the gospel. But my purpose is briefly to touch some few resolutions, either approved by joint consent of men, as the world enstyles them, because her children, of best fashion, for noble and heroical, or practices patronised by the multitude of practitioners, or example of some men famous in civil estimation.

8. To begin with gentility, taken according to the vulgar and most plausible notion, it retains the substance of gentilism with a light tincture of Christianity, (to omit unnecessary cost in apparel, whereby foreigners

are enriched, our native country impoverished, and the poor in it oppressed). To spend more in one feast or banquet, than would relieve the necessities of many miserable, pined, impotent creatures (daily presented to
704 their eyes) for more months than the parties entertained are in number, is an ordinary practice of this profession, much affected by many such as have lived sometimes of alms, but are desirous to transform themselves into another shape by following fashions most applauded of their betters; yet what resolution could be more flatly contradictory than this is to that precept of our Saviour: *When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just*[r]. Here then is one especial point of trying their faith whom God hath blessed with store and plenty, if they can assent to this commandment as true and good, and delight in the practice of it, whiles it comes in competition with the contrary custom so much followed and applauded by men of best place and reckoning in the world's judgment. For seeing the good we have done or left undone, to such silly ones as Christ here commends unto our care, must be the measure of our faith or infidelity, of our love or neglect of him, in that day of final accompts, indulgent or remorseless continuance of contrary practices will then argue as formal denial of him, and as damnable shame of his gospel, as if with Peter we had said we *know not the man,* or we like

[r] Luke xiv. 12, 13, 14.

the Alcoran better than his Testament, because Mahomet was a good fellow and loved feasting.

9. Not to be sensible of every wrong, or not forward to wipe off the least aspersion of disgrace, though with their own or others' blood, is held the only badge of a brave and resolute mind. On the contrary, to seek or tender Christian submission for wrongs done privately or publicly, before the priest, or in the church or congregation, is held as base and odious, as if a soldier should seek the peace of an old impotent woman, or as if a married man should proclaim himself cuckold at the market-cross. Yet what resolution could any heathen maintain worse consorting with these precepts of our Saviour, without whose observance his death and passion nothing profit us, even our prayers for mercy become provocative of his Father's vengeance; *for he that turneth away his ears from hearing the law, even his prayer shall be abominable*[s]. Now it is a law for ever to be observed by every Christian: *If thy brother trespass against thee, go and tell him his fault between thee and him alone: if he hear thee, thou hast won thy brother. But if he hear thee not, take yet with thee one or two, that by the mouth of two or three witnesses every word may be confirmed. And if he will not vouchsafe to hear them, tell it unto the Church: and if he refuse to hear the Church also, let him be unto thee as an heathen man, and a Publican*[t]. So is that also elsewhere delivered, even where our assurance for obtaining what we pray for seems most ample: *What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.*

[s] Prov. xxviii. 9.

[t] Matt. xviii. 15, 16, 17.

The consideration of these and like injunctions of our Saviour, hath often made me wonder in what form their prayers, which present themselves in open field with purpose to revenge or be the objects of revenge, by killing or being killed, are conceived, or through whose mediation presented to their heavenly Father. But blessed be the Lord our God, whose hand hath led our sovereign's pen to dash the bloody lines of desperate challenges, for which even Draco's laws had been too mild, and Rhadamanthus too meek a judge. Lord, let thy Spirit always inspire the heart of thine anointed with like wisdom to discern, thy angels assist him with power and courage to execute, thy righteous judgments upon the proud and scornful sinner, that measures the greatness of his spirit by his strength to breathe out blasphemies, or seeks by clamorous noise of his audacious associates, in unhallowed ethnic resolutions, to drown the soft and pleasant voice of thy beloved Son, to out-countenance or overawe his placid and gentle invitations to peace, humility, and meekness of spirit, by haughty, fierce, disdainful looks, or any ways to crush and choke the virtue and efficacy of his gospel by multitude of riches, friends, or whatsoever other sinews of earthly potency.

10. The best apology most can make, either for indulgence to unsatiable vast desires of gain or honour, or dispensing with themselves for the use of sinister means for their accomplishment, is it not some branch of these generals—Others have so done before us, and will do after us;—More are for us than against us, and these of better place and judgment: why should we be precise or singular to the prejudice of our betters? Yet if a man, without reference to this their present resolution or further notification whereto his speeches tended, should directly ask them what way

they thought those many wise, mighty, or noble men after the flesh did make choice of, or finally took; I am persuaded it would not be replied they strove to enter in at the strait gate, being thus laden with solicitous thoughts, or incumbered with vain desires of earthly dignities, but rather held on the broad beaten way: and did not all the Gentiles run the same race? [u]Wherein then do they glorify God more than these heathen did? By taking his sons' names upon them? Rather God herein glorifies them more than the other, and they must have their portion with the incredulous Jew, unless in works, in lives, and conversation they render praise, glory, and honour to their God, according to these prerogatives of their calling[u]. What law or statute, though either so good and commendable in itself as to win voluntary observance of the well disposed, or exacting obedience of all subject to it upon the most strict and forcible terms the lawgiver could devise, as under penalty of perjury, supplications in the bowels of Christ, adjurations by his body and blood, or by our plea of mercy through them at his Father's hands, but may be foully prejudiced, if not inverted, by the oversight of predecessors or long custom; first usually in these cases begun either upon mere negligence in searching the truth, or connivance upon extraordinary and special occasions at some particulars, perhaps conceived as cases more than half omitted, afterwards continued through ignorance of successors, but finally maintained for private advantages by wicked cunning or worldly policy, always vigilant to defeat all solicitations for rectifying

[u] Hoc ad crimina nostra addimus, ut cum in omnibus rei simus, etiam bonos nos et sanctos esse credamus, ac si in nobis cumulentur iniquitatis offensæ, etiam præsumptione justitiæ. Salvianus, lib. 3.

what hath been long amiss, or reexamining late practices by the lawgivers' principal intent or meaning. The advice would either seem too bitter or too light, if I should counsel the authors or chief abettors of these abuses, whether committed in church or commonweal, to prefer a supplication with joint consent unto the Almighty, that he would grant them his
706 grace or continuance of his wonted favours *non obstante præcepto de votis Deo persolvendis,* or conceive such a formal palinode of their protestation made in baptism, as Stesichorus did of his dispraise of Helen, turning every affirmative promise into a negative. And yet I dare not avouch aught to the contrary, but that it were much better finally to renounce the profession of Christianity, than to retain it without absolute renouncing such resolutions. It is therefore our Saviour's advice, not mine—*Either make the tree good, and his fruit good; or else make the tree evil, and the fruit evil*[x]. Thus to profess Christ, entertaining strong conceits, and making proffers of great love and loyal affection towards him, bent in the mean time to do as most do, and follow the fashions of the world, is to walk with a heart and a heart, even that crookedness of heart which cannot be squared unto the straight rule of life. Many enormities like to these mentioned there be, sometimes secretly or unwittingly practised only, otherwhiles openly avowed and maintained as lawful, whose discovery, or prosecution with such indignity as befits them, I leave to the better experienced and more eloquent pastors; only of this I would admonish them, that seeing the diseases are grievous and the patients strong, it is not a mild and gentle medicine can work their cure. Much better they endured the smart of our reproofs, though

[x] Matt. xii. 33.

unpleasant for the present, than that they themselves, when it shall come into their minds to compare their resolutions and practices with their professions, either made in baptism, or renewed upon receiving the sacrament of Christ's body and blood, should out of the anguish of their soul, and grief of conscience, take up more bitter complaints than Job or Jeremy ever uttered, even to detest the memory of that day wherein it was said, A soul is added to the church; to curse the hands that brought them to this sacred laver, or lips which there did promise or vow on their behalf; to wish hot scalding oil had been poured upon their heads, instead of the water wherewith they were besprinkled, or that their foreheads had been branded with some stigmatical mark when signed they were with the cross, in token they should never be ashamed to fight under Christ's banner, from whose tents notwithstanding, their consciences witness they have been continual fugitives. Doubtless the water which putteth away the filth of the flesh, and is poured on us as a pledge of God's special favour, unless by it the conscience, which makes request to God, be purified from these and the like dead works of heathenism, will be a sore witness against us Christians, and solicit our deliverance over to the everlasting flame, wherein the hypocrite and the perjured shall above others be always melted, never purified.

11. *But if any man shall in this life purge himself from these, he shall be a vessel unto honour, fit for every good work*[y]. And God forbid we should take either any of these last mentioned, or fouler practices, for sure marks or signs of reprobation, into which estate men are not drawn so much by multitude of sins past, as by resolution to continue in them still;

[y] 2 Tim. ii. 21.

which ofttimes might be broken off, and saving faith ingraffed in its place, did not the physicians of men's souls, or others in charity bound to attend their brethren in their sickness, give them for dead or past recovery before their time. In many appointed overseers of others, well reformed in life and conversation themselves, there is a branch of ethnic incredulity, or distrust of God's providence, under whose shelter the former weeds
707 grow and prosper in inferiors. For whether from a positive error in opinion, that whatsoever comes not to pass, it was God's will it should not come to pass, we gather, it is not his pleasure things long amiss should be amended, or that the Christian world should grow better than it hath been, but rather worse and worse; or whether from a want of consideration or apprehension of his peculiar assistance promised to such as are gathered together in his Son's name; or perhaps by both means; so it usually comes to pass, that good motions for reformation of whatsoever is amiss, are no sooner proposed, but the wiser or better experienced in the world men are, or would be thought, the readier they are to except, that the same or like hath been before attempted by men of far greater place, wisdom, and experience; and for us to seek the establishment of what they upon better opportunity have given for lost and desperate, were to disparage their sufficiency, and arrogate too much to our own. Duties very acceptable unto God, and most necessary for time and place, I have known altogether neglected upon like suggestions, when as the voices of such as out of this politic humour did dash the motion without any trouble, loss, and danger in the world unto themselves, without any contradiction or disturbance of other suffragants, might, with the general applause of all indifferently affected, and the best contentment of the greater

part to be reformed, have fully ratified what was proposed.

Thus, partly from a willingness to conform ourselves unto the world, partly from a persuasion that it is sufficient to reform ourselves, not necessary to seek the reformation of others, we canvass secretly for the prince of darkness, and strengthen the faction of the world and flesh, seeking, as it were, a major part to disannul the apostle's canon as out of date in our days, *Greater is he that is in us, than he that is in the world*[z]. But had our predecessors been daunted with such politic surmises or suspicions, Christianity had never prevailed against heathenism, whose objections against it were the selfsame our worldly wise men now bring against all attempts of reformation; *and because they are of the world, the world heareth them;* and being professors in show deceive many honestly minded.

12. Finally, let the Christian magistrates and ministers pretend what other cause they list, from their ignorance of God's mercy and goodness, and want of faith, it is, (for the most part,) that the people are so bad, neither have that confidence in their God they ought; but from an opinion in itself most true, that God in these days usually works by ordinary means or second causes, we come to rely more on the appearances we see in them than on his fidelity and truth that is invisible. Were we but as well acquainted with the fundamental points of our profession as other professors are with theirs, we might descry it was the politician that foolishly dreams he can mould states in his brain, and, Paracelsus-like, give life immortal to human bodies politic, which still spoils the fashion of the Christian world by taking upon him to be a grand

[z] 1 John iv. 4.

physician where he should be but God's apothecary, or to be architect or chief plotter of those edifices, wherein he should be but a labourer or handworker, continually expecting the direction and instruction of that Master Builder which laid the foundation in Sion. We ourselves often know the matter or stuff
708 whereon, as also the tools wherewith, we see artificers work; yet cannot learn their skill or cunning, but should be ill-favouredly served, if we took upon us to make those utensils ourselves which they do for us. Thus albeit the instruments or inferior agents God useth to effect his will be conspicuous and apparent, his wisdom notwithstanding in their disposal or contrivance is incomprehensible to flesh and blood, and it is a madness to think the like secondary means should always produce the same effects. But did the present dressers of Christ's vineyard, first sincerely renouncing their own, as firmly assent to the wisdom of God, as the first planters did unto his power in producing miracles, they might see, though not so quickly, yet as certainly, fruits of their faith, not properly miraculous, but to the wisdom of the world, until the event did work the truth, altogether as strange and incredulous as the others did. This part of the world wherein we live, with others adjoining, should in good time as much wonder at itself made Christian in heart and sincerity, not in name or title only, as it did at the sudden change of long rooted Gentilism into profession of Christianity. But it is not every assent unto the wisdom of God, not every acknowledgment of his providence or reliance thereon, which can draw down these blessings from above upon our labours or consultations. Nor is it (as some have either erroneously taught, or others conceived from their writings) the goodness of the end whereon our

intentions or desires are set, but the semblable grounds or like proportion thereunto which rightly distinguisheth them from heathen, natural, or merely moral, and denominates them truly good and religious. All wisdom or policy employed in Christ's cause, or with intention of good unto his Church, is not truly Christian, but that only which begins in the unfeigned fear of God, and is virtually moved in the strength and fervency of faithful prayers for his direction and assistance, who thus sued unto never fails to prosper the endeavours of men otherwise weak and simple; not at all, or negligently consulted, always delights to confound the wisdom of the wise, and bring to nought the counsel of the crafty politician or mighty statesman[a]. And these following are first principles or maxims of that faith, which primarily distinguisheth Christians inwardly from Christians outwardly, the children of faithful Abraham from the sons of the Gentiles amongst whom they live: "That God oft-times suffers not matters of greatest use and public consequence to be established by men of greatest place, wisdom, or authority, lest the glory should be reputed theirs, not his:—that he ofttimes hears not the fervent public prayers of his servants at the first, second, third, or fourth time, to train them unto constancy in praying, to teach them (as our Saviour intimates in the parable of the unrighteous judge) to be importunate, and constantly to expect the accomplishment of their desires, when means to effect it seem most weak, the manner most strange or incredulous to the world[b]. These likewise are rules of everlasting truth, not proper to times primitive only: That God chooseth the foolish things of the world to confound the wise,

[a] Vide sect. 3. cap. 2. parag. 2. and cap. 8. parag. 40.
[b] Luke xviii. ver. 2, 3.

and the weak to overthrow the mighty:—that he will not fail to make his name known amongst the Gentiles that put their whole trust in him unto the world's end, by such extraordinary manifestation of his hand-working in their enterprises, as he useth not amongst Jews, Turks, or Infidels, unless to their harm for
709 Christians' good." The former of these rules I urge not, as any way desirous men of little experience or mean natural parts should be managers of public businesses, or agents in reformation of church or commonwealth: for the wiser such are, the more every way shall they glorify God, as well in the issue as the act, if they sincerely renounce their own, and faithfully rely upon his wisdom, or, as St. Paul says, *if they become fools that they may attain wisdom*, or as our Saviour, *if they first become little children*, and afterwards seek the kingdom of heaven, or propagation of the gospel; or, finally, if they use their natural wisdom, learning, or experience, or other worldly means whatsoever, as if they used them not, or to no other end than by making off all glory or trust in them, to make themselves fitter for the purchase of God's favour. This is the true fruit of that faith which alters and sublimates the natural temper of our hearts, and fully assures us that Christianity is rightly ingraffed and well taken in the stock of Gentilism.

13. But to be either as solicitous in forecasting, or as much devoted to prosecute any secondary means of man's invention, for procurement of public or private good, or as apt or peremptory to prognosticate of the event one way or other, out of the survey of them so forecast or working, as the heathen were, is in heart and resolution to deny the power and wisdom of the only wise, invisible, omnipotent God, which with our lips we acknowledge, even to be as much without God

in this present world, as those that were led with dumb idols. Nor is it reason, but fancy only, which persuades us we have renounced the worship or service our forefathers performed to Bacchus, Mars, or Venus, if we be as much addicted to luxury, wantonness, or quarrelling as they were; these were the real services which those infernal powers, mistaken for gods, required: the outward rites or ceremonies were but badges or formality; if the substance of these misorders remain the same, it is a sign we have learned to practise that idolatry by heart which the heathen do by rule or pattern. The truth of both collections will better appear in their proper places: of the one, in the article of the Godhead; of the other, in the treatise of Divine Providence.

CHAP. III.

That we modern Christians may hate Christ as much as we do the memory of such Jews as crucified him, albeit ready, if we were called to formal trial, rather to die, than openly to deny him or his Gospel. What means are surest for just trial, whether we be better affected towards him than these Jews were.

1. PERHAPS our indignation against the Jews, whose personal hatred to our Saviour was more malicious, more direct and inexcusable, will more provoke us to amend our manners wherein they are too like theirs, and bring forth greater carefulness hereafter to avoid that fearful judgment we often pronounce against them, whereunto notwithstanding the most of us might well be accounted as liable, would we either charge ourselves aright, or make them such allowances as we take. Do 710
we from our hearts detest the memory of Annas, Caiaphas, or such others as conspired to take the Lord of life from out the land of the living? so did

they the mention of Core, Dathan, and Abiram, of all that had rebelled against Moses. Not the name of Judas more odious and despicable in our sight than Jehoas, Ahab, Jehoiakim, or others, though their princes, which did kill the prophets, were to them. Which of us either hath made greater show, or, thereto called, could make better proof of our love and loyalty to the Mediator of the new covenant, than they did to the transactors, messengers, or interpreters of the old? Much sooner would most of them have denied the supremacy of any earthly power, or sustained the height of human displeasure, than not have continued profession of loyal affection unto Abraham, more ready always to triumph in torture, and glory in extreme disgrace, than to be ashamed of Moses and the prophets. And though they have been a generation long time hateful to God and man, yet he that will rightly weigh the grievous mispense of so great love and zeal as they bare toward such as proved their chief accusers, shall find more matter of pity in this people than of despite. For who would not esteem the loss of his affection towards Christ (were it but half as great as theirs was to Moses, or to his apprehension as likely to be as far misguided) more lamentable than all the grievances and afflictions they sustain? What then was the original of their miscarriage? Their zeal was like the rude modern Papists', misshapen from the womb, because not conceived by knowledge. Their love polluted in the root, because it was no fruit of faith, nor sprang it from hearts so qualified as theirs had been, on whom, or rather on whose true praises and deserved fame, it was stubbornly set. Creatures foul and most deformed are ofttimes deepliest stricken with love of external beauty, as if the more imperfect Nature were in them, the more greedily she sought to

satisfy or cover her wants by linking them with the abundance of that perfection she espies in others. Thus the sorer this viperous brood was tainted with hypocrisy, the more they magnified the integrity and sanctity of their forefathers; as if to have descended from them, and thus to admire these graces in them which themselves wanted, had set them above all degrees of comparison, in respect of any others that lived in the same age with them. Now this foolish pride and inbred desire of preeminence was the only ground, as of their love to God's saints deceased, so of their malice against his Son manifested in their flesh and substance.

2. The memory of Abraham they could not choose but naturally reverence, he being the first author of that glorious covenant God made with mankind, wherein they had the privileges of the first-born, and in their own opinion sole entire interest. And this first donor, being now dead, did not either by speech or action exasperate their envious, fretful, impatient minds, whereby the strength of their imaginary love might have been abated. Moses likewise they could not but have in greatest honour, as one that had talked face to face with God, and had given them such a law from his mouth, as the like was never heard of before or after; *for he had not so gloriously dealt with any nation, neither had the best amongst the heathen any knowledge of his laws*[c]. The religious respect they had of it made them abhor all idols, yet (as St. Paul intimates) none more prone to rob God of his honour 711
than they, always desirous to array themselves with his glory, and make his praises theirs by participation. With reference, though not expressly intended, to this humour, they honoured the memory of the prophets,

[c] Psalm cxlvii. 20.

adorned their sepulchres, and founded their commendations amongst the people. For that their country in times past had brought forth men to whom the Almighty had communicated his secret counsels, was the fairest evidence they had to shew for that prerogative they still challenged above the nations, the principal rest they could rely upon for outvying the Gentiles in vain boasting of their ancient worthies. Besides the extraordinary gifts these prophets had in foreshewing alterations in states, or other events to come; they could not but seem honourable in this people's sight, as being the ambassadors of the great Messiah, in whose expectation the meanest of them gloried more than ordinary children could in sure hope of their father's exaltation to the lawful crown of the kingdom wherein they live. Every child of Abraham they supposed in his days should be like one of Gideon's brethren, in fashion like the children of kings, heirs of the everlasting kingdom[d]. To have upbraided the softest spirit in that rebellious people with treachery or disloyalty against the Messias, when he should be revealed, would as much have moved his choler, as to tell some forward professor amongst us he would betray his Lord, were he now on earth, for half the money Judas did. Notwithstanding all this great show of love unto their ancestors, or fidelity in God's covenant, these Jews proved bankrupts in every point of their accompt. They brake first in their love to Abraham, which was no small part of their reckoning; so our Saviour tells them; *If you were Abraham's children, ye would do the works of Abraham*[e]. And again; *Ye shall see Abraham, Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out*[f]. The tender and loving respect

[d] Judges viii. 18. [e] John viii. 39. [f] Matt. viii. 11.

they pretended to have of these deceased patriarchs' estimation would have seemed to them, (could they have known it,) but as if a desperate quarrelling ruffian (whose dissolute and ungracious courses more grieve his virtuous father's spirit, than all the opposition of his bitterest enemies) should be ready to fight with every one that did but speak a suspicious word against him. They brake again in their accompt of their fidelity toward Moses; for so our Saviour tells them: *Had you believed Moses, you would have believed me, for he wrote of me: and Moses, in whom you trust, is he that accuseth you to my Father*[g]. They failed likewise most grievously in their imaginations of extraordinary love unto the prophets: the very roots and poison of that spite and enmity their fathers bare them while they lived, were propagated to posterity, still increasing their malignity in the descent, as rivers do their streams in their course; the children's cruelty against our Saviour was but the fulfilling of their fathers' iniquity against the prophets: his blood shed by them upon the cross was as the ocean whereinto that stream of blood, which had run through their generations from Abel's to Zachariah's death, and so downwards, was exonerated.

The disposition, though varying its references to several persons, did after so many descents no more differ than doth the humour of a mad dog running through a long lane or row of people, always snatching, not at the same parties, but at such as are next unto him. Thus St. Stephen makes but one chain of all 712
iniquities continued from Moses unto Christ; *Ye stiff-necked and of uncircumcised hearts and ears, ye have always resisted the Holy Ghost: as your fathers did, so do you. Which of the prophets have not your*

[g] John v. 46.

fathers persecuted? and they have slain them which shewed before the coming of that Just One; of whom ye are now the betrayers and murderers: which have received the law by the ordinance of angels, and have not kept it[h]. For had they kept it, or faithfully believed Moses which wrote it, they had neither distrusted our Saviour's doctrine nor despised his person; but their natural disposition was most contrary to Moses' meekness, and therefore could not be agreeable to that Just One's, and yet their imaginary love to this their lawgiver, or rather their overweening conceit of their own worth, in that they were his disciples, emboldens them to despise his master, for they reviled the blind man which asked them if they would be his disciples: *Thou art his disciple; but we are Moses' disciples: we know that God spake unto Moses: as for this fellow, we know not whence he is*[i]. Their cruelty against him was conceived and prosecuted upon the same ground Cain's was against his brother Abel: for they slew him because their own works were evil and his good, as their fathers had done the prophets, to whom this ungracious seed did seek to testify their love, as being now out of sight and no eyesore to their purposes, no way offensive to their ears, because their speeches were not personally directed to them, and, what might be as fitly applied to others, they had the wit not to apply to themselves. But whiles virtue and piety breathe in the presence of the ungodly, they are still desirous to break the vessel wherein this treasure lies; yet what was the reason, or what doth the event portend to us, that the children should still delight to build stately mansions for their dead bones, whose glorious souls the fathers envied imprisonment in these brittle cabins of clay, until the time of

[h] Acts vii. 51, 52. [i] John ix. 28, 29.

Messiah's death, unto whose memory the relics of that ungracious seed performs no like solemnity, gives no signification either of love to him or sorrow for their fathers' sin, but rather openly profess, *Oh had we lived in the days of our fathers, we would have been partakers with them in that prayer, His blood be upon us and upon our children!* This doubtless bears record that God's wrath, according to their wish, is *come upon them to the uttermost*[k]; that the measure of the fathers' iniquity and theirs was then fulfilled[l]; that until Christ's death there were means left to know those things *which were for their peace*[m], time for repentance; but since, they have resembled the state of the damned in hell, continually blaspheming that holy name which brought salvation to the world. Now seeing their conceited swelling love unto his forerunners deceased did in the fulness of time, wherein it should have brought forth life, prove but dead and abortive; this should stir us up to a more exquisite examination of our faith, to make sure trial, whether our love to Christ, whom they slew, be not conceived from the same grounds theirs was unto the prophets, whom their fathers had slain; lest ours also become as fruitless, or rather bring forth death, in that day wherein Christ shall be manifested again, after which shall be no time for repentance, no means to amend what is then found amiss.

3. Admit our affection to Christ Jesus the Son of Mary, born in Bethlehem, and crucified at Jerusalem by the Jew, were more fervent than the scribes and Pharisees' love to Abraham, to Moses, and the prophets; our zeal to his gospel more ardent than 713
theirs to the law; such provocations or allurements

[k] 1 Thess. ii. 16. [l] Matt. xxiii. 32. [m] Luke xix. 42.

as flesh and blood may suggest, either to begin or continue these embracements or our imaginations of them, are on our part more in number and more potent. First, by nature, fashions of the time, and education, we are more prone, because more ingenuous than they were, to conceive well of men deceased, especially of men whose good fame hath been propagated to us with applause, though not of all, but of some great or better part of our predecessors. The praises given to Pompey and Cæsar by their followers ofttimes draw young scholars into faction, as the several characters of those two great peers' lives and dispositions suit with the different ideal notions they have framed unto themselves of brave minds, of noble generals, or good patriots. Amongst critics, some canvass for one poet or classic author, some for another, as they find them most commended by writers whose judgments they best approve, or are most beholden to, or as they apprehend their skill in that kind of learning they most affect. To make comparison of any living with the dead, especially in whose works those men have much laboured, would seem odious: and this great affection they bear unto their writings they would have apprehended as no mean argument of their own like skill and judgment, though not blessed with like invention. Many, scarce honestly minded themselves, will esteem of their great benefactors as of saints, ready to apologize (as is fit) for such actions, as men in their own times, unto whom the censure of such matters belonged, might justly have taxed.

All these motives of love unto men deceased, may in their nature and substance be but carnal, and yet all concur as the usual grounds of most men's affection or love to Christ. For whilst we read the legend of his life, we cannot but approve the people's verdict

of him, *He hath done all things well*[n], nothing idly, nothing vainly, nothing rashly, much less maliciously, to the hurt or prejudice of any; his deserts towards us we cannot apprehend by the lowest kind of historical belief as true, but we must conceive them withal as infinitely greater than Abraham's were to the Jews. Abraham did but see the promise afar off, and gave a copy of the assurance to posterity; Christ sealeth it with his blood, and instates us in the inheritance bequeathed. Moses delivered Abraham's seed out of Egypt, Christ us from the land of darkness. Moses freed them from the tyranny of Pharaoh, and from working in the furnace; Christ us from the fury of those everlasting flames, for which our souls and bodies had served for such matter as the brick was to the other. Joshua placed them in the land of Canaan, Christ us in the heavenly places; the benefits already bestowed by him upon his people are much greater than all theirs that have gone before. Abraham was ignorant of these Jews, Isaac knew them not, nor could Moses hear their prayers. *Who is like unto the Lord our God, who dwelleth on high, who humbleth himself to behold the things that are in heaven, and in the earth! He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill; that he may set him with princes, even with the princes of his people*[o]. But so ill doth the natural crookedness of man's corrupted heart and preposterousness of his desires parallel with the righteousness of his Saviour, that even the humility, wherein he first appeared, which chiefly exasperated the proud Jew to contemn and despise him, doth elevate the minds 714
of many silly and impotent dejected creatures amongst Christians unto a kind of carnal glory, whereunto

[n] Mark vii. 37. [o] Psalm cxiii. 5, 6.

otherwise they could hardly aspire. For many such as defect of nature, want of art, good education or fortunes, have made altogether uncapable of comparison with others for wit, strength of body, wealth, or other endowments in the custom of the present world used for measures of men's worth, or serving to notify the degrees of betterhood in any kind, will ofttimes glory in this comparison, that they owe as good souls to God as the best, and think themselves as great men in our Saviour's books as greatest kings, because their estate is, as his was on earth, low and base in the sight of men. This their rejoicing were not in vain, did they use the low esteem that others make of them as an advantage for more easy descent to true humility and lowly conceit of themselves[p], not as a step to pride or stubbornness, contrary to their Saviour's disposition, who being in glory equal with God, did abase himself lower than Moses, through his whole life and conversation, framing his speech more familiar to the meanest, his exhortations to all that would come unto him more courteous, more kind, more loving and comfortable than any other of his messengers ever used. And what heart so dull, so stupid, or hard, as not to be pierced with love of such humility, not to be stricken with awful reverence of that majesty whereto it is now exalted? Who would not here charge his persecutors with a greater blindness, hatred, malice and uncharitableness towards him, than is incident to any professing Christian religion, to any as firmly assenting to the truth of his gospel as the Jews did unto the writings of Moses and the prophets?

4. The allowance we are to make the Jews, for righting the seeming odds betwixt us and them, must be taken from the personal offences or provocations

[p] See sect. 3. cap. 4.

man's nature corrupted, as in them, so in us, took at our Saviour's life, his carriage, conversation, and manner of preaching. Imagine he were now present in our land in the form of a servant in which he appeared to them, what entertainment could we expect most of our nobility or gentry would give him, should he openly disallow the accompt they make of their antiquity or descents, drawing them such a pedigree of their minds as he did of the Jews, *You are of your father the devil, and the lust of your father you will fulfil*[q]? or would his miracles move any potentate more? It was not his Father's pleasure he should work wonders in Herod's sight, or such great ones' as were not qualified for the kingdom of God, rather more like to have hardened their hearts with Pharaoh than become like little children. The report or fame of such miracles as he hath wrought amongst the common people would have moved many rulers in this our Israel to have said, as the Jews did, that he was a conjurer, or one of Cornelius Agrippa's consorts, had he in earnest or solemn sort avouched as Cornelius doth in his satirical survey of vanities, that Cain was the first author of nobility, or such generosity as the world now magnifies, which makes but a sport or recreation of shedding blood. Nor would honourable persons be more like to charge him with these or the like imputations, than lawyers to accuse him or plead against him, or to indite him over and above as a seditious fellow, as a disturber of peace; or divines of all sorts to censure him for an heretic, an author of sects and factions, a pestilent schismatic, should he in an open assembly say to the one sort as sometimes 715
he did to men of their own profession amongst the Jews, *Woe be unto you, the interpreters of the law!*

[q] John viii. 44.

for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burden with one of your fingers[r], or proclaim as many woes against the other, with the superscription of *hypocrites*, comparing their green affection and grave weeds to *painted tombs which appear beautiful outward, but within are full of dead men's bones and all filthiness*[s]. What passions would it stir up in all professions, in Christians of all degrees, should he accuse them of such villainies and impieties, as in their own persuasions they are least obnoxious unto, yea whose practice they bitterly lament even in their ancestors, or threaten us, as he did the Jews, that the plagues of our forefathers' sins should fall upon this present generation, as more wicked than any that went before it[t]? And yet God knows how mild these or like speeches, as they are related by our evangelists, are in respect of his entire reproofs of the Jews, were they extant as he spake them, or of such as he would now use, did he converse with us, and daily behold the cruel oppression of many great ones, the fraud and cozenage of inferiors, the dissoluteness of others, and the hypocrisy of such as seem least culpable in the sight of men.

5. These are points which every man may dilate upon or exemplify proportionably to his several occasions; mine in this treatise it sufficeth to have set down the bare terms of that golden rule of reciprocal proportions, by which most men may take an account in what state they stand. The first term is the extraordinary zeal the Jews bare to Moses, the prophets, and their writings; the second, our parallel affection towards Christ and his gospel; the third, the vain issue or empty product of Jewish imaginary zeal manifested in their destruction and miserable estate,

[r] Luke xi. 46. [s] Matt. xxiii. 27. [t] Matt. xxiii. 35.

since our Saviour's first coming in the flesh; the fourth must needs be a like fruitless issue of our zeal to Christ at his last coming unto judgment, unless we build our faith and love upon better grounds than they did, and frame our lives and manners to the mean from which they swerved. One most general, yet an especial rule to try our faith, must be from experience of good affections contrary to those which made the Jews to distaste our Saviour. What these were, the reader may find noted by the evangelist, and some of them come to be discussed in the ordinary means we must use for the planting of faith. The surest measure we can take from any particular duty of our love to Christ, or belief in his word, must be from our patient sufferance of his messengers to reprove such enormities in us as he sharply taxed in his hearers, to beat down open and outcrying sins with such fearful threatenings and denunciations of grievous woes as he used against hypocrisy, and other predominant vices in his time, as also to lance and rip their auditors' consciences, that they may be touched with a sense of such corruptions as they feel not, and scarce know to be hurtful; as our not sorrowing at others' miseries with whom we live, our insulting and rejoicing at others' falls, as if we did more joy to grieve them, than sorrow they have offended God, as if we could be content to purchase our mirth by crucifying Christ afresh, or by persecuting them for whose sake he died. But if we repine, stomach, or malign his ambassadors taxing this or like crimes, though in sharpest terms, or neglect to examine our hearts and consciences at their request or instance, it is a sure token our persuasions of faith and love unto him are 716
but fancies, that we are still in the gall of bitterness, enemies as cruel to him as these Jews were, and would

have done to him as they did, had our occasions or opportunities been the like. To what extraordinary service he would appoint us were he on earth again, we cannot divine; but the duties he hath enjoined all, without exception, as obedience to the word known, and reverent attention to the messengers of his will, we certainly know. Let not then hypocrisy deceive us by suggesting these or the like suppositions: If we should be urged by the Turk or Jew to deny him, we would sooner die the death he did than do it; or were he present in person to exhort us to such duties as his messengers enjoin us, we should sure be as forward as any man living to do them. These or the like imaginations do but foretoken our need of that apology, and argueth our inclination to use it, though alas! it cannot stead any in that day of trial, *Lord, when saw we thee naked, or an hungred, in the pulpit, or preaching in our streets*[u], deterring us from evil, and exhorting us unto good? If not to relieve our brother's wants be to suffer him to starve, then questionless to despise his messengers is to despise him, to revile them is to revile him, and he that will not believe them, neither would he have believed him more than the Jews did.

6. For conclusion, (because this point may come elsewhere to be handled at large,) if respective, or according to our several vocations, we be generally either as proud or as covetous, as ambitious or vainglorious in our prerogatives, as merciless or jealous of disparagement in our places, or as impatient of just though sharp reproof as these Jews were, we would have been altogether both as prone to take and as earnest in prosecuting any offence taken at our Saviour's doctrine, person, life, or manner of preaching,

[u] Matt. xxv. 44.

as his most malicious enemies were, and are as liable to their plagues; for God judgeth not as man judgeth, by the actual event, but by the internal habit or constitution of the heart: nor did our Saviour's presence, his conversation, or other circumstances, make, but only manifest the malicious enmity of the Jew against all goodness to the world, and their odiousness in the sight of God and man should teach us to be more careful to avoid the inward disease than the event or outbursting, which cannot be so apparent in us until Christ appear again in person. Or if we be as backward in performance of those positive duties exacted by him of his disciples, as were the ordinary or less harmful sort of unbelieving Jews; we may not expect any better hire or reward than they had, but rather a greater portion with the hypocrite for our profession of love and loyalty to him. For as we may give perfect proof to God of our malice or spite against Christ only by our internal corrupt desires, without any positive outward act; so can we make no proof of true love towards him, either unto God or ourselves, but by our deeds: albeit even in doing his commandments we are apt to deceive ourselves, and without due examination to admit false witnesses of our own sincerity; a mischief in the next place to be prevented.

CHAP. IV. 717

That the Fruits of Righteousness, if but of one or few Kinds, argue the Stock whence they spring to be either imperfect or unsound: of the Danger that may come by Partiality in the Practice of Precepts alike divine, or from Deformity of Zeal: that our Assent to Generalities ofttimes appears greater to ourselves than indeed it is, from our Proneness or eager Desires to transgress in some Particulars.

1. NOTHING more natural to our affections, when

they abound or swell, than to seek objects whereon to bestow themselves, and after the fashion of the world to make choice of the fairest from whose beauty they usually receive strength and vigour. For this cause, as in the last discourse was observed, that good affection which men of disposition candid and ingenuous always bear unto the memorable virtues of men deceased or far absent, well deserving of the world or them, administering no occasion of dislike, doth presently seek upon the first sight of his legend to fasten itself upon our Saviour, in whom nothing truly admirable or praiseworthy but is ideally absolute and perfect. And strange it is not, if in practical persuasions that error steal on most, which hath overtaked many in retired speculations, that the object qualifies the desire; as indeed it doth, but not always; not when the will outstarts the understanding or reason. For where the affection or passion is violent and unrelenting, we presently believe what we eagerly desire. From the concurrence of these three declivities or facile descents into error, we often mistake carnal love for spiritual, and belief merely natural, or scarce worth the title of historical, for supernatural, because set perhaps strongly on objects spiritual or supernatural. The remedy is to let reason work first, and take the true portraiture of that spiritual beauty whereto it directs our desires or affections. Nor do faith and love truly Christian arise from every reference or extramission of our faculties or apprehensions unto Christ, but from an intromission of his image or shape into our souls.

The right esteem or ponderation of his virtues and perfections must inspire our hearts with resolution and zeal to imitate him in his goodness, to be faithful doers, not hearers only of his precepts, and that not

of some one or few, but of all. Seeing love, as hath been observed, is the necessary consequent of lively faith, and faith itself a firm and constant assent unto divine revelations, without indulgence or dispensation; it is a sure argument, the one never kindly takes, unless it equally spread itself (as the sun doth his beams, or centres their lines) to every object within the sphere of divine truth; that the other never kindles aright unless it uniformly inflame every faculty of our souls with desire of executing that part of God's service whereto it is ordained, or with a delight of such practices as the scripture proposeth to our imitation in the law, the prophets, or evangelical history of our Saviour's life and death.

2. Not observing this uniformity, the partial practice of duties in themselves very necessary helps to thrust us headlong into the former error. For the earnest prosecution of our natural desires lighting in with our feeble assent unto some particular divine truths, or slender liking of some duties commanded suitable to them, makes us attribute the delight or love we bear to the internal object of our corrupt desires unto the truth or precept divine; as by the like error many, looking upon the sun in a foggy 718
morning, imagine that redness to be in the body of this glorious star, which is in the vapour directly lying betwixt their eyes and it. Howbeit this groundless conceit we hence entertain of our assent, or love unto any object of faith, increaseth the strength of our carnal desires or delights natural, and that inordinately increased in respect of some one or few points utterly disenables us for prosecuting others ofttimes more necessary and much better. And, as elsewhere I have observed, that which casts men into the forementioned Jewish disease of overreckoning themselves in their

accounts of faith and loyalty towards God and his Anointed, is, the sufferance of their imaginations to run too much or too long on some one or few good qualities or practices of such duties as our natural affections out of particular affinity or alliance impel us unto, not counterpoising these persuasions with proposal of contrary difficulties, or trying their strength by performance of such other Christian exercises as are most contrary to their natural inclinations. As what man is there by nature free and bountiful, but will throughly assent unto our Saviour's saying as true and good, "Beatius est dare quam accipere;" *It is more blessed to give than to receive*[v]? Yet many, by too much applauding their obedience in this particular, come at length to give more than is their own, or so much of their own, as others cannot get from them what is theirs, and so excessive diligence in this breeds extreme negligence, or rather manifest breach of that other rule altogether as necessary, *Owe nothing unto any man but love*[w]: and yet whiles they compare themselves and their good deeds with the miserable and hardhearted, these seem as Jews unto them, and they again unto these as worse than infidels, being not more careful to provide for their wife, children, and other committed by nature to their charge[x]. Many again, by wedding their thoughts unto this, perpetually divorce themselves from the former of our Saviour, utterly abandoning all deeds of charity as the bastard brood of popery and superstition.

3. Not one almost by nature fair conditioned, or of a plausible behaviour by education, desirous to gain the love of all, without giving just offence to any, but will admire the humility, the meekness, the placid and sweet affection of our Saviour; his gentle tolerance

[v] Acts xx. 35. [w] Romans xiii. 8. [x] 1 Tim. v. 8.

of his disciples' long ignorance, the mild entreaty and kind invitations of grievous and open sinners. And yet many, I have observed, and some far above the usual pitch of vulgar Christians, many times from too much congratulating this affinity betwixt their natural disposition and our Saviour's, degenerate into old Eli's facility, or the contrary stoical apathy, demeaning themselves as if all sins were alike; as little moved with foul and grievous offences against Christ, contempt of his sacraments, wilful and affected breach of sacred laws, flouting at professed observance of fundamental precepts of Christianity, open avowing wretchless neglect of oaths, as if they were but matters of ordinary pass, some light jerk or gibe, or handsome exchange of words in tabletalk, not worthy to be stood upon amongst friends or mutual wellwillers. This is a defect of faith so common to such as, for their esteem and experience in the world, are held to be fittest censurers of Christian manners, that if one should be put to give a physical definition of discretion, according to the use or application of the word in such men's language, he could not better express the nature of it, than by a temper apt to be much moved with nothing but what directly crosseth their main purposes, or may defeat them of their principal 721
ends, as gain, preferment, honour, applause of the multitude, or favour with men, whose persons they hold in admiration for some advantage.

But were our hearts inspired with true and lively faith, it would teach our affections, as to hold one strain or tenour in matters of course, indifference, or worldly consequence, so to rise and fall, to swell and assuage, whether in admiration or detestation, according to the different worth or indignity of objects presented to them. Not thus qualified we cannot hold

consort with the sweet harmony of our Lord and Saviour's affections, whose indignation at indulgence to such open sins as directly dishonoured his Father did raise itself above the strain of princely wrath and displeasure: witness his whipping the buyers and sellers, without respect of persons, out of the temple; yet buying and selling of temples with the appurtenances, is the readiest means with us to compass greatest places in the church; and ofttimes because we see no means of prevailing against the wolves, we hope to have some share or offals of the prey, or for our silence to be at length admitted into the association: but, *O my soul, come not thou into their secrets; unto their assembly, mine honour*, (though honour should be thy reward,) *be not thou united: in their ambition they slay and murder souls, and in their selfwill they ruinate the walls of Christ's church.* Here were a fit place to admonish some most detesting idols or images in churches, that the sacrilege they commit continually is a sin no less detested of their God. But it would require a larger comment than in this place I may insert to persuade that truth unto the belly, which every true divine comparing the prophet's[y] word with the evangelist's[z] will conceive, that the abuses committed by these merchandising Jews in the temple were more offensive to the pure eyes of the Lord, *than their forefathers' walking after other gods, and burning incense unto Baal.*

4. The Holy Ghost I am persuaded would not so pathetically have deciphered the sweet amity of David and Jonathan, but with purpose to commend it as an especial ornament of heroical minds, or as a virtue to be imitated by every faithful professor of the truth.

[y] Jer. vii. 11. [z] Matt. xxi. 13.

And yet in men far otherwise qualified than these worthies were, and aiming at contrary ends, first linked in friendship upon dislike occasions, for the most part upon mutual consciousness of foul crimes or combination in evils, and continuing the bond upon worldly or carnal considerations, the imitation of like love is adulterous. It may be Achitophel was as firm and constant unto Absalom against David, as Jonathan was to David against the commandment of his father Saul. Notwithstanding that Jonathan's reference unto Saul was nearer than Achitophel's unto David, the same affection in the one was like the love of the bridegroom and the spouse, chaste and loyal; in the other preposterous and abominable, like the unclean lusts of Sodom. This is a wild plant of barbarous gentilism, so deeply rooted in most professed Christians' hearts, that the extirpation of it requires a peculiar volume; for scarce can we find any love amongst men which is not deadly enmity against Christ. So mightily is the poison of it diffused throughout all our faculties and affections, that close sticking to a friend, though in matters neither justifiable by the law of God or man, is held such an extraordinary act of charity, as may serve to cover a million of other unchristian practices. Most, out of consciousness of such performances, will not spare to censure others most maliciously, if they will not accord with 722
them to forswear themselves for their friend, forsake their God, and deny their Redeemer; for so he doth that resolves to patronage or bear his brother out in wrongs or foul offences, and rather seeks not first to work him unto true repentance, to sue for mercy at God's hands, and Christian reconcilement with his brother whom he offends. *Whosoever loves father or mother, brother or sister,* (much more a friend,)

more than Christ, is not worthy of him[a]. Yea, he forsakes him in not disclaiming them in unjust courses. Even amongst men, to profess greatest love to one and take part with another in causes which equally concern both, and both alike affect, is (in the mildest censure it can admit) a breach of friendship, or forsaking of his friend. Yet who can be so near a friend to us as our Redeemer is to truth? what can they whom we love best on earth so much affect, as he doth equity and righteous dealing? Is it then hyperbolical to affirm, or rather hypocrisy either in heart or word to deny, that he which for love to his friend perverts equity transgresseth the common rule of charity, and overthrows judgment, especially of the sons of affliction, openly denies Christ, who is always the principal in every controversy of right or wrong, always more offended with unjust grievances than the parties grieved are, ever better pleased with doing right than he to whom right is done?

5. Others again through heat of blood, or greatness of spirit adventurous, or otherwise prodigal of life for purchase of fame, can with joy embrace such dangers in Christ's cause as would much daunt many good professors. In persuasions of zeal hence grounded they might perhaps die in battle against the infidels, or in the Romish inquisition, and yet do no more for the Saviour of their souls than they would for a strumpet, or some consort of bodily lust, or than malefactors have done one for another. And it is a miserable kind of martyrdom to sacrifice a stout body to a stubborn mind; yet besides the vanity of the conceit or over-esteem of their own faith, or uncharitable censures of others' frailties in like difficulties, the very nursing of this resolution upon these motives disen-

[a] Matt. x. 37.

ables them either for the right fruition or resignation of life upon others more acceptable to the Lord and Giver of life. Few thus bravely minded but are more impatient of life or death, attended on with disgrace of the most, or such as they expect should be propagators of their fame, more impotent than others to resist contempt, or set light of public scorn. Howbeit the strength of faith rightly Christian is better tried by valour passive, such as appeared in our Saviour when he willingly submitted himself to the taunts, mocks, and abuses of his enemies, than by valour active, such as Peter shewed when he smote off the high priest's servant's ear; the cause in general was most just, and the resolution bold, having not one for three to maintain the quarrel; but Peter at this time was more fit to make a soldier than a martyr; for which service secular soldiers are for the most part meanliest qualified. All the circumstances of the story notwithstanding persuade me it was resolution truly noble and Christianly valorous, as proceeding from lively faith, in that French soldier[b], who for his zealous 723
profession of reformed religion adjudged with others to the fire, and, in lieu of all his good service to the king and state, having this grace bestowed upon him, that he should go to the stake gentlemanlike without a withe, demands the reason why he might not be permitted to wear such a chain as his fellows did, esteeming this rebuke of Christ more glorious than the ensigns of St. Michael's order.

[b] Cum ad supplicium ducerentur, una quoque Lud. Marsacus homo militaris, sed qui in sacris libris legendis multum temporis contriverat, productus est, minime revincto collo, uti fieri assolet, sic enim judex, quod ille regi militasset, jusserat: cunque videret sociis indutum collo a carnifice laqueum, quæsivit a prætore eorum potior quam sua causa existeret? Cur enim, inquit, non me simili torque donas, et tam illustris ac præstantis ordinis me quoque equitem creas? Thuanus, lib. 11. anno 1553.

Such uncorrupt witnesses of Christ were those Alvigeans, mentioned in the second[c] book, which neither out of stubborn humour of contradiction, nor hope of celebrity amongst men, but out of sincere love unto the truth, gave evidence for the recovery of Christ's gospel concealed and prescribed against by the iniquity of former times. But in St. Cyprian's time the solemn memorial of former martyrs, and that high account which Christians made of confessors that had escaped, did bribe others to give testimony unto Christ's name, desirous to die the death of the righteous, out of love indeed, but not of that Just One, but of fame and vainglory. Against this poison that religious father and holy martyr prepared this antidote following, which I esteem so much the more because of the good effect it wrought in himself: "Christ bequeathed peace unto us, enjoining us to be of one heart and one mind; the league of love and charity he commanded should be inviolately kept. He cannot approve himself a martyr that holds not the bond of brotherly love[d]." And again[e]: "He is a con-

[c] Sect. 3. chap. 3. parag. 8, 9, 10.

[d] Pacem nobis Christus dedit: concordes atque unanimes esse præcepit: dilectionis et charitatis fœdera incorrupta atque inviolata servari mandavit: exhibere se non posse martyrem qui fraternam non tenet charitatem. Docet hoc et contestatur Paulus apostolus dicens, *Et si habuero fidem*, &c. Cyprianus de Unitate Ecclesiæ.

[e] Confessor est, sed post confessionem periculum majus est, quia plus adversarius provocatus est. Confessor est; hoc magis stare debet cum Domini evangelio, per evangelium gloriam consequutus a Domino. Ait enim Dominus, *Cui multum datur, multum quæretur ab eo*, et cui plus dignitatis adscribitur, plus de illo exigitur servitutis. Nemo per confessoris exemplum pereat; nemo injustitiam, nemo insolentiam, nemo perfidiam de confessoris moribus discat. Confessor est; sit humilis et quietus, sit in actu suo cum disciplina modestus: ut qui Christi confessor dicitur, Christum quem confitetur imitetur. Nam cum dicat ille, *Qui se extollit, humiliabitur, et qui se humiliat, exaltabitur:* et ipse a Patre exaltatus sit, quia se in terris, sermo et virtus et sapientia Dei Patris, humiliavit;

fessor; but after confession the danger is greater, because the adversary is more provoked. He is a confessor; in this respect he is more strictly bound to stand for the gospel, as having through the gospel obtained greater glory of the Lord. For the Lord hath said it, *To whom much is given, of him much shall be required*, and more service shall be exacted of him on whom more dignity hath been bestowed. Let no man perish through the confessor's example, let no man learn injustice, insolence, or perfidiousness from his manners. He is a confessor; let him be humble and meek, let him be modest in his carriage, that as he is entitled a confessor of Christ, so he may imitate Christ whom he confesseth; for he hath said, *He that exalts himself shall be brought low*, and his Father hath exalted him because he humbled himself here on earth, albeit he were the Word, the Power and Wisdom of his Father; and how can he love arrogancy which hath enjoined humility by his law, and hath obtained a name above all names of his Father as a reward of his humility?"

6. *Non sanguis sed causa facit martyrem*, "It is not the blood but the cause that makes a martyr," was a saying subscribed unto by orthodoxal antiquity, and since approved by the joint confession of all truly religious. I may add, it is not the cause or profession of whose truth and goodness men rest strongly per- 724
suaded, but the grounds whereupon they embrace it, or motives inducing them to give testimony to it, which makes their death acceptable unto God. Christ requires we keep our bodies without blemish, or purify them by repentance if they have been spotted

quomodo potest extollentiam diligere, qui et nobis humilitatem sua lege mandavit, et ipse a Patre amplissimum nomen præmio humilitatis accepit? Cyprianus, ibid.

with the world, ere we offer them up in sacrifice unto him. He[e] that truly assents to the greater and more terrible of worldly evils as good and fit to be sustained in his cause, will questionless suffer and sustain grievances of less weight at his request. Now he that commands us to deny ourselves rather than him before men, exacts of us that we confess him by integrity and fidelity in his service, by abstinence from unlawful pleasures of what kind soever, none of which can be so dear to us as is life, which he that for his sake renounceth by faith would by the same renounce all pleasures incident to it. For he that faithfully obeys in the greater and more difficult will doubtless perform like obedience in the less. *We know* (saith St. John) *that we have passed from death to life, because we love the brethren. He that loveth not his brother abideth in death*[f]*:* unless out of this love, as jointly respecting our brethren, we lay down our lives in love or testimony of the truth, we do not rightly confess Christ, nor die in faith; *for whosoever hateth his brother is a murderer*[g]*:* and, as he addeth, *hereby perceive we the love of God, because he laid down his life for us*[h]. But whereby shall we perceive our love to him? If we do as we ought, *and we ought* (as it followeth) *to lay down our lives for the brethren*[i]. Not only to redeem many of them (if that

[e] Contentus Deus noster est, ut ei pax nostra serviat, ut sola ei immaculatorum actuum puritate et vitæ incontaminabilis sanctitate placeamus. Quo plus ei fides et devotio nostra debet, quia minora a nobis exigit et majora concessit. Et ideo cum et principes Christiani sint et persecutio nulla sit, et religio non inquinetur, qui ad probandum fidem experimentis durioribus non compellimur, inferioribus saltem officiis Domino plus placere debemus. Probat enim etiam in majoribus, si res exigat, executorem se idoneum fore, a quo minora complentur. Salvianus, lib. 3.

[f] 1 John iii. 14.

[g] Ibid. 15. [h] Verse 16.

[i] Ibid.

were possible) from a bodily death by dying for them, but rather to encourage every one by our examples to embrace the truth and confess Christ before men, whether by life or death; whether by profession of truth, or practice of works commanded, as occasion shall be offered. He that requires us to lay down our lives for their souls will look we should distribute our goods to relieve their bodies, otherwise to die for them is no true testimony of our love to Christ; *for whoso hath this world's goods, and seeth his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him*[k]*?* Again; *though we feed the poor with all our goods, and yet have not this love,* [*to lay down our lives for the brethren,*] *it profiteth nothing. And though we give our bodies to be burned for them,* and have not this other part of love to feed them, or those attributes of it in the same place expressed by the apostle, as *longsufferance, kindness, without envy, without boasting, without pride, without disdain, without exaction of our own, with placid affections, neither provoking, nor easy to be provoked, but rejoicing in truth, and detesting iniquity,* with uniformity of faith, hope, and conscience, *it profiteth nothing*[l]. For, as hath been observed before, consideration of what Christ hath done for us must bring forth in us the same mind that was in him, a mind to do his Father's will in every point alike sincerely, but with greater intentions or alacrity as the occasions or exigence of seasons shall require. Sometimes we may more faithfully confess his name by standing for some branch of truth (no general point of salvation) in opposition to men of contrary minds with whom we live, (whose projects tending to the dishonour of God's name and prejudice 725

[k] 1 John iii. 17. [l] 1 Cor. xiii. 3—7.

of his dearest children we may hinder,) than by professing all the articles of true religion upon the enemy's rack, or witnessing some principal truth before the fagot.

7. Besides the abomination of the causes they maintain, great presumptions, or rather strong evidences there be many of their corrupt minds whom the Romish church in latter years sets forth for martyrs to the world. First, the divifications ascribed unto them, as their enrolments in the catalogue of former saints, invocations, adorations of their relics, and the like, would have moved most heathen Romans or Egyptians to have adventured on greater dangers or indignities than they are put to for one of their foolish gods, an ape, a serpent, or a crocodile. Yet these men, not inconsequently, I must confess, unto their magical conceit of faith and holiness, imagined by them in dead works, think their bloodshed in the catholic cause shall wipe away their actual sins, as clearly as the water of baptism by their doctrine doth original. And as that sweet relater of his fruitful observations in matters of religion hath ascertained us, that Italians are usually emboldened to sin because they must have matter to confess; so men of great place and authority in this land would not suffer us retired students to be ignorant, that some seminary priests have purposely given the reins to fleshly lusts upon confidence the executioner's knife should work a perfect circumcision, or the fire purify their polluted members at the day of execution. Or in case they never felt the severe stroke of justice, yet their constant resolution to suffer, and daily expectation of being called unto this fiery trial, should serve as a cloak to cover those impurities which the purity of Christ's blood shed upon the cross (such is the abomi-

nation of their hypocrisy), without perfect inherent righteousness, cannot hide. So far too many of them are from sobriety, meekness, and humility, and those other qualifications required by St. Cyprian in true martyrs, that the gift of impudence, scurrility, and disdain, serves no homebred malefactors half so well in the time of their durance, or whilst they are brought before the face of authority, or arraigned at the bar of justice, as it doth them; as if they would give us to understand that the mark of the beast, spoken of by St. John, had some such especial virtue as these characters traitorous Gowry brought out of Italy, which stopped his blood from running out, after his body was run through, as this doth theirs from appearing in their foreheads, (for only to blush they are ashamed,) even whilst they pierce through their own souls, and pollute their country air with hideous foreign blasphemies; but *in re mala, animo si utare bono juvat*, "a good face put upon a bad matter ofttimes availeth much;" yet with men, not with God, unto whose mercy I leave such as affect to be pseudomartyrs, beseeching him of his infinite goodness to alighten their hearts, that they may see at length the abominable filth of that idol to which so many parents in this land are desirous to sacrifice their dearest children, and these men their very souls. But, O Lord, stop the infection, that it spread not from the dead unto the living.

8. But leaving this huge lake: two, no small sinks of hypocrisy, I have espied, from whose noisomeness many otherwise well affected scarce are free, but into which, Lord, let not my soul descend, for their evacuation is into the bottomless pit: the one, an opinion, 726
there can be no fit matter of martyrdom in a state authorizing the free profession of that religion which

amongst many we like best, and left to ourselves would make choice of; the other, which in part feeds this, is a persuasion, that mere errors in doctrine or opinion are more pernicious than affected indulgence to lewd practices, or continuance in sinful courses, or open breaches of God's commandments. These are relics of Romish sorcery, which puts an abstract sanctity in the mathematical form or superficial draught of orthodoxal doctrine, as it is in the brain, though devoid of true holiness in life and conversation, or good affection in the heart, and hence accounteth heresy (that is, every opinion different from the tenets, or contrary to the practices of their church) a sin more deadly than any other, and which in their judgment doth utterly deprive us of such faith as they maintain, though that no better, if not worse, than is in devils.

But if we recall what hath been hitherto discussed—first, that Christian faith is an assent unto divine revelations, not only as true in themselves, but as good to us in the practice, as much better than avoiding the displeasure or gaining the favours of any earthly powers; secondly, that this assent must be uniform, and alike sincere to every truth, alike strong to every practice, always increasing according to the several degrees of truth or goodness apprehended in the object, or different exigence of times and place wherein we live—these points are most clear: that Christian faith is more directly oppugned by wilful neglect or avowed violations of moral or evangelical precepts, than by bare errors in opinion, or such heresies as directly include not blasphemy against the blessed Trinity; for the chief evil of all others consists in reference to wicked practices, whereunto they lead or incline men: that the ministers of the gospel may deny Christ, or manifest their ashamedness of his

gospel as directly, by not laying his law as closely to the great Herods of the world as John Baptist did, (suppose the case be as notorious, and as well known unto them,) as if they had been afraid to confess him for fear of being put out of the synagogue, or said with those other Jews, We know that God spake with Moses, and gave authority unto magistrates, but this man we know not whence he is, nor do we care for his counsels. Yet, were John Baptist's kind of preaching used in many kingdoms, though by such as profess the same religion with the potentates they should offend with their boldness, I think it would prove matter of martyrdom in the end. That any age, since Christian religion was first propagated, hath wanted store of martyrs, is more to be attributed unto the negligence, ignorance, and hypocrisy, or want of courage in Christ's ambassadors or appointed pastors, than unto the sincerity, mildness, or fidelity of the flock; especially of the belwethers or chief ringleaders. Or if Satan had not abated the edge of primitive zeal and resolution, by that dishonourable peace concluded between Christianity and gentilism, after the settling of Goths and Vandals in these parts of Christendom; had he not utterly benumbed mankind, by locking up their spiritual senses in midnight darkness, and fettering their souls in superstition, since the time he himself was let loose; Rome Christian had seen more martyrs, even of such as did not much dissent from her in most opinions held within six hundred years of Christ, in one year, than Rome heathen at any time had known in ten. Even in 727
churches best reformed, it would be much easier, I think, to find store of just matter for martyrdom, than of men fit to make martyrs. And he that hath lived any long time in these quiet mansions and seats of

muses, secure from Mars his broils, or external violence, hath great cause either to magnify the tender mercies of his gracious God, or suspect himself for an hypocrite, if he have not suffered some degrees of martyrdom: *but unto such as have been exercised therein, it bringeth the quiet fruit of righteousness*[m]; and ought to encourage rather than daunt them, whilst they live in these paradises, free (God be praised) from such boisterous blasts as taint other plants of the same nursery removed abroad, to use this calm and happy season they enjoy for setting their faith and love aright, that they may spread themselves equally to every point of that compass by which they are to direct their course in this troublesome sea of uncertainties: that their strength in practice and profession may jointly increase, without all respect to persons or particular duties, save what ariseth from the excess of worth in the things themselves believed or loved; or of necessity, or special occasions of performances, that they may further, as much as in them lies, by word and deed, the unpartial execution of their blessed founders' statutes, of whose beneficence they daily taste, albeit ofttimes with opposition to them, or offence taken by them, in whose arbitrement their estimation in the world, or a great part of the maintenance provided for them, depends. If, by framing our resolutions and affections by little and little to march on constantly, though but slowly, in this uniformity and proportion, we can come at length to repel proffers of honour, whereunto we cannot ascend but by winding and crooked steps, or of gain not easily gotten but by unlawful means, or to hold fleshly pleasures as deadly poisons to our souls, then shall our deaths be acceptable in the sight of our God; and if it be his

[m] Hebrews xi. 11.

heavenly will hereafter to call us to resistance of iniquity even unto blood, we have these sure grounds of hope, that we shall offer up our mortal bodies in sacrifice unto him, the only true and everliving God, not to the factious humours of these corrupt times or vain idols of our foolish fancies.

9. This uniformity of growth in faith and want of partiality in our zeal, I have ever affected, since I knew what belonged unto either; the rather, because (as I sincerely profess in the sight of God) the first ground of my dislike unto the chief solicitors of reformation in our church, men whose excellent parts and good labours I then did and ever shall reverence, was the difformity of their zeal: for had it been uniform, no question but it had moved them to lay down their lives for redressing known enormities in the commonweal, as much more material, and more nearly concerning the advancement of the gospel, than those doubtful controversies (for so I apprehended them) of formalities about which they strove, as death itself is more terrible than deprivation. The principal authors or abettors of which enormities, notwithstanding, were emboldened by these encomiasts, in whose language every cormorant that would countenance their cause was a sanctified person, a son of God. Their partiality herein towards others may occasion us to observe a blast of like temptation naturally rising from like humours, which oftentimes overthrows faith where it is wellnigh rightly set and ready to take. By nature, if not prevented by grace, and a watchful eye over our persuasions, we seek to make amends for our delin- 728
quency in points whose practice our affections cannot well brook, by a supererogation in some other duties wherein we either naturally delight, or can inflict upon ourselves as an easy penance, because not much

distasteful to our sweet desires, nor contrary to our principal resolutions. Many gallants of dissolute and debauched behaviour, and sometimes ministers, of life scandalous and obnoxious, (though neither of these I use as instances for proof of my assertion,) will in their discourses bewray an affected desire of declaiming against errors in general opinions abstract from use or reformation of life, or some ancient heretics, whose heresies might ofttimes sleep with their bodies, were they not wakened by loud outcries against them. What is the reason that such men as are most unfurnished in these subtilties are usually most forward to entertain conflicts with the dead, or men far absent? They are afraid to look upon themselves without a foil, and seeing they can hardly find others of life and conversation much fouller, they propose unto themselves this deformity or disproportion in such opinions as are indifferent in respect of their delights, and therefore easy to be embraced with joy, as a salve unto their sore consciences, apt for to breed such a persuasion of faith or grace inherent as the Pharisee had, with whom upon this conceit they say [n], *Lord, we thank thee, that we are not as other men are*, not as these peevish schismatics, or monstrous and misshapen heretics. Others, out of the like humour again, will bitterly inveigh against uncharitableness, from which indeed they are free, in respect of their own criminous consorts, but yet think it no small point of zeal to censure religious preachers most uncharitably for reproving the unfruitful works of darkness. But, as was intimated, the form of this temptation is in divers well minded the same. Many, if we respect that great abundance God hath either blessed them with, or permitted them to scrape together, very de-

[n] Luke xviii. 11.

fective in works of charity or devotion, albeit Levi's revenues pay them tribute for this purpose, will be more forward in frequenting religious assemblies or holy exercises, than such as fructify more by one hour's conference with a true divine, or reading a religious treatise, than they do by noting twenty sermons. The true reason of this deformity is not always, perhaps not usually, as some, not so observant of their own temptations as they might be, deem, from actual dissimulation with the world and themselves, or express purpose to use religion only in policy for a garment to cover their misshapenness; but rather from a secret working of the soul, conscious of her internal want and penury of works best pleasing God, which she thus seeks to recompense by extraordinary diligence in such duties as shall not much displease herself, or prejudice her sweet delights, or alter her most familiar purposes. Thus did the Jews, from whom this disease descends, hope to repair their want of mercy with multitude of sacrifices, no less necessarily required by the law than sermons are by the gospel. And the stomach, when it either hath no solid food, or is unable to digest it, will naturally desire to fill itself, though with water, or such light meats as breed nought but wind. The like advantage hypocrisy oft gains to strengthen itself by antedating indulgences to unlawful acts or delights upon presumption of increasing faith by repentance.

10. Who is he which now truly feareth God, but calling his former thoughts to strict account, will pro- 729
fess he hath sometimes been indulgent to natural desires, or such pleasures as have accompanied him from the cradle, upon hope his alacrity in doing good should by this relaxation be augmented or repaired? Or would we be as observant of our demeanour toward

God, as we are of it towards men, or their deportment towards us, we could not long remain in ignorance, that our assent unto general principles of faith, or future practices of duties enjoined, do ofttimes appear greater than indeed they are, from our proneness instantly to transgress in some particulars, which to prosecute without check or incumbrance we hardly could, without making ourselves fair promises of reformation in time to come. For apprehension or fear of defection, either final or total, cannot but curb the unruly appetites of flesh and blood in such as have any touch of conscience or religion. In these allurements we entreat our consciences, as men intentive upon weighty business do cumbersome guests or importunate solicitors, (if such as in civility they must respect,) making fair proffers they will be for them against another time, to be quit of them for the present. Nor do they always make show of more than they mean, albeit when the heat of business is allayed, they be more loath to be urged with performance of what they promised, than they were to promise. The reason in this and the former case is the same: eager desire of prosecuting what they had in hand without interruption or delay, made them more hearty than otherwise they would have been in their proffers; because the unkindness which might be taken, or uncivil terms that might grow upon an uncourteous dismission, might breed vexation of mind, or unaptness to despatch their instant affairs. In like sort many put off their creditors with earnest protestations and serious purposes to give them contentment ere long; but if contrary occasions in the mean time meet them, they take up with their promises, and recall their purposes: both now are conditional. They would be as willing as any man living, if they had it, and can

heartily wish they had wherewith to give every man full satisfaction. The same protestations we usually make unto our God, and relent from them upon like occasions: when new temptations do assault us, we request him, as Naaman did, to be merciful unto us in some one or all, or if not simply for the sin, yet for the act at the present, and perhaps vow double diligence in his laws for times ensuing; yea oftentimes apprehend this experience of our transgression, and the sting of sin thence arising, as a motive to make us more earnest solicitors for grace. Whenas, (God knows,) by spending the time allotted us for repentance in such trifling pleasures, we cast ourselves more and more behindhand, entering further into Satan that cruel extortioner's bands, always disenabling ourselves as much to resist the next temptation, as our delight hath been in yielding to this. At length we come to desperate debtors' last protestations: If we could abase ourselves in stooping unto a vulgar life, or abstain from such pleasures as nature and education hath made us more capable of than others are, we could be as willing to perform any Christian duty as the best: that now we are more backward than most are, must not be thought to proceed from any less esteem of Christ and his kingdom, but from multitude of great and weighty occasions to withdraw us. Some again persuade themselves they bear great inward affection towards God; but yet, whiles they outwardly transgress his laws, or at least shew not 730
their love unto him in the practice, the blame must be laid upon others, which indiscreetly cross them: let them have their wills, and it shall be made manifest unto the world they are both as willing and able to do God any service, as the most forward professor living. This is a temptation incident to brave minds,

(so every proud man thinks his own,) parallel to Cæsar's protestations of love and loyalty to Rome, when he came in arms against it; for thus he deifies it amongst the other gods:

> ——————*Summique O Numinis instar*
> *Roma, fave cœptis. Non te furialibus armis*
> *Persequor. En, adsum, victor terraque marique*
> *Cæsar, ubique tuus, liceat modo, nunc quoque, miles.*
> *Ille erit, ille nocens, qui me tibi fecerit hostem*[o].

Thine aid, O Rome, 'mongst greatest gods, I crave, my foe to foil:
Nor follow I these furious broils with purpose thee to spoil;
Vouchsafe t' accept my service now, I now before thee stand;
Victorious Cæsar hitherto, as well by sea as land.
So now I may, thy soldier true for ever will I be:
His be the guilt, this bloody breach that caus'd 'twixt thee and me.

Such allegiance will every Jesuit profess unto his native sovereign, and yet dispense with his oath, if he shall in any sort offend the Romish church. But the Lord our God is no mean Lord; he accepts not of fealty tendered with such reservations as Jesuits use in their oaths of allegiance: served he will be with the whole heart and affection, and will not be sharer with the devil, the world, or flesh; as in the next place, from apostolical authority, confirming the reasons hitherto alleged, is to be shewed.

[o] Lucan, lib. 1.

CHAP. V. 729

That true Faith is the Soul of good Works: that it equally respects all the Commandments of God, and can admit no Dispensation for non-performance of necessary Duties.

1. THAT no man without faith can please God, two reasons there be very pregnant: the one, because the wrath of God remains on all persons without it, as being not contained within his covenant: the other, more immediate, because albeit the party destitute of it were not prejudiced by his first parents' sin, or his own thence derived, his actions nevertheless could not be acceptable in God's sight, not truly good, because not undertaken and managed by that faith which interests us in God's covenant, and ingrafteth us in his Son[p]. Whether such faith can be wrought in any without express and actual knowledge of Christ, were perhaps curiosity to examine, and presumption to determine; yet thus much supposed, the conclusion is undoubted, that their works should for Christ's sake be accepted of his Father, who better knows the hearts of such than they do his Son, or we the extent of his decree of mercy in this case; of this we may be sure, albeit the best deeds of his dearest children are acceptable only for his Son's sake, yet for his sake he never accepts the impure or evil deeds (the practice, I mean, of things forbidden) of such as actually know his Son, and are expressly contained within his covenant, but those only wherein they truly resemble him. Now every action whereto that faith by which we are ingrafted in Christ is concurrent, is in itself sincerely and truly, though imperfectly good. Every action without concourse

[p] To make our actions acceptable in the sight of God, true and lively faith is necessary, not only to the persons working, but as concurrent to the work itself; nor are all the actions of the faithful, but such only as are conceived and managed by faith, truly faithful.

of such faith, is in its nature bad, though of an object truly good; or, at the best, but indifferent if the object be uncapable of moral good or evil, and fall not within the precincts of any divine commandment or prohibition. As the works of nature deprived of influence from their proper and principal causes become defective, or, if the material or passive be not subordinate or fashionable to the formative or active causes, monstrous; so are our moral actions either altogether deficient from the rule of goodness, or preposterous and contrary to it, unless the faculties, affections, or inclinations, whence they flow, be inspired, directed, and moderated by a true and lively faith.

2. It is a canonical saying which the son of Sirach hath to this purpose; *In every work* (or as some read, *In every good work*) *be of a faithful heart;* or as Drusius, *trust thy soul;* but most directly to the author's meaning, *believe with thy soul; for this is the keeping of the commandments*[q]. But what is it he wills us to believe with the soul? that the thing is good which we intend to work? But unless such it be in itself before intended by us, it will sooner make our belief bad, than become any whit the better by our believing it is good. For to believe or trust our own soul, that that should be good which in its nature is either bad or but indifferent, or not good in such a degree as we deem, is to believe an untruth. [r]To do that which in its own nature is good, with doubt or scruple that it is evil, is to sin against our conscience; from which guilt our full resolution to the contrary, or sure trust to our own soul (rightly examined), doth acquit us, and warrant our actions. And in case our doubt or scruple of spiritual evil be not accompanied with equal proba-

[q] Ecclus. xxxii. 23. Read sect. 1. chap. 7. parag. 1, 2.

[r] Vide lib. 2. sect. 1. chap. 7. parag. 7.

bility of as great good that may follow; St. Paul[s] adviseth every man to be fully persuaded in his mind ere he adventure on that which his soul had distrusted as evil. But the recalling of such distrusts, or raising confidence in our souls, doth only warrant us, that therein we do not sin; it doth not make our action good, albeit the object were such before. Now the son of Sirach presupposeth the works he speaks of should be good in themselves, and undoubtedly acknowledged for such by all, as being expressly commanded in the law. But with the first rudiments of philosophy moral we have learned, that it is one thing to do that which is unquestionably right and good, another to do it rightly or well; that it is not every performance of what virtue enjoins or commends to us, but the performing of it constantly and discreetly, as knowing it to be good and honest, and delighting in the practice of it because such, whereby a man becomes *virtutis veræ custos, rigidusque satelles*, so true a friend and faithful observer of virtue, as he may be instyled truly good and honest. Now seeing to keep the commandments doth dignify a man with titles of an higher rank, and denominates him godly, holy, or religious; it is not the bare doing of what is commanded, or a firm persuasion that it is lawful, but the faithful and constant doing of it, as perfectly knowing it to be good, because a branch of his will who is goodness itself, the fountain of whatsoever is called good in others, in whose service we ought to fix our whole delight, which makes us keepers or observers of the commandments. The commandments, in that sense he takes them, are the total object or complete rule of righteousness, and faith being a firm assent unto the divine nature and attributes (whose shadow and picture the law and the prophets exhibit)

[s] Rom. xiv. 5.

hath the same place and extent in divinity that prudence or universal justice hath in moral philosophy. It includes the complete and practical knowledge of good and evil, inclining the faculties of our souls to avoid all commerce with the one, and embrace every branch of the other. Whence he that adviseth us *in every good work to believe with our soul*, supposeth the same object of this belief St. Paul doth in that speech, [t] *with the heart man believeth unto righteousness*, not by believing or trusting his own heart, but by hearty believing God's mercy in Christ, and unfeigned relying upon them, as is sufficiently expressed by our apostle, and was implicitly contained in that speech of Syracides, who, perhaps, did not expressly or actually conceive of Christ, as we do, but terminated his belief unto the general mercy and providence of God, whereof the great mystery of the incarnation was the principal branch: and Christ Jesus in the fulness of time exhibited in our flesh, the visible fruit of life, which that other Jesus did but hope for as yet in the root, not distinctly knowing it nor the virtue of it, but ready actually to embrace it and feed upon it, whensoever it should be brought forth. For as much as I have observed out of this speech is implied in the exegetical repetition of it: *He that believeth the Lord taketh heed to the commandments; and he that trusteth in him shall not be hurt. There shall no evil happen unto him that feareth the Lord; but in temptation even again he will deliver him.*

[t] Rom. x. 10. So St. John takes belief in Christ and the keeping of God's commandments as terms reciprocal or mutually inferring, and either capable of the other's properties. *This is then his commandment, That we believe in the name of his Son Jesus Christ, and love one another, as he gave commandment. For he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, even by the Spirit which he hath given us.* 1 John iii. 23, 24.

3. That we may practise what is commanded, and 731
yet not keep the commandment, St. James hath put out of all question[u]; *If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.* This fulfilling of the law, or keeping of the commandments, which, as Solomon saith[v], is the whole man, or the whole duty whereunto man was ordained, the complete and perfect Christian virtue, consists of two parts, a body and a soul. The body is the doing of what the written law commands, whether by acts positive or inhibitive; the soul is the reason or internal law of the mind, which impels several faculties to such acts or works. For to speak properly and scholastically, all performance of good works commanded, or forbearance of things forbidden, spring not immediately out of faith, as the trunk out of the root, the branches out of the trunk, or the fruit of the branches; but as the fruits of righteousness are of several kinds and qualities, so have they several faculties or affections for their proper stocks, out of which they grow. The avoidance of adultery, fornication, or whatsoever pollutions of the flesh, with the fruits of holiness contrary to these vices, spring immediately from the virtues of temperance and chastity. Abstinence from murder, with the acts of mercy opposite to the several branches thereof, flourish out of the affection or virtue of humanity, courtesy, gentleness, or the like. So have the acts of the affirmative precept contained in that negative, *Thou shalt not steal*, as of every other commandment, whether positive or inhibitive, a peculiar

[u] James ii. 8, 9, 10. [v] Eccles. xii. 13.

habit or inclination out of which they bud: yet as all motion is inspired from the head, albeit we go upon our feet, or move our hands, or other member, to defend ourselves, or serve the necessities of nature; so, although we are truly said to walk in God's ways, to fight his battles, or do him service, when we use any faculty or affection to his glory, yet is our firm assent unto his good will and pleasure revealed unto us by the doctrine of faith, as the animal faculty which impels us to these exercises. [x]Hence, as we gather the body is dead, if it want spirit or motion, so, as St. James implies, the image of God and his goodness, (or to use another apostle's words,) the form or fashion of Christ Jesus in us, is without life, unless our faith and assent unto them have this sovereign command, to impel and move every faculty, to execute that part of God's will whereto by the doctrine of faith it is designed. And yet, as the exercise of outward members increaseth internal vigour and strength, and refresheth the spirits by which we move; so do the acts of every faculty, virtue, or affection, rightly employed, perfect faith, not by communication or imputation of their perfection to it, as the Romanist, out of his doting love to his faithless charity, dreams; but by stirring up, exercising, or intending its own natural vigour or perfection. Unless every practick faculty receive this influence from lively faith, or from the image of God or Christ, which it frameth in our minds, and proposeth as a visible pattern for our imitation in all our works, thoughts, and resolutions, *ducimur ut nervis alienis mobile lignum;* we may be operative, as puppets are nimble, in outward show; but our seeming works of charity, or best other we can pretend, will be as apish and counterfeit as their motions; neither in

In what sense good deeds may be said to perfect faith.

[x] Read sect. 1. chap. 2.

their kind truly vital. But as puppets are moved wholly at his direction and bent, that extends or slacks 732
the strings whereon they dance, so are our souls carried hither and thither, as the devil, the world, and flesh, or our own foolish affections, toss them; usually excessive where they should be sparing, and there most sparing where they should exceed. This difformity was most apparent in their works whose reformation St. James seeks; for destitute of all good works most of them were not, but only of uniformity in working. They had learned to give honour, not verbal but real, where honour was due, duty and good respect to whom such offices belonged. The rich, and men of better place and fashion, they did friendly and lovingly entertain, which was a work in its nature good and commendable, but their abundant kindness towards equals or superiors, became as a wen to intercept that nutriment which should have descended to other inferior members of Christ's body; and by these outward exercises of magnificence, their internal bowels of compassion become cold towards their poor brethren, whom principally they should have warmed and refreshed. Yet such defects or difformities in their actions, these half Christians, half Gentiles, true hypocrites, hoped to cover with the mantle of faith, whose nature, use, and properties, they quite mistook. That they were not without works, the world might witness; and no question, but these entertainments were intended as feasts of charity, and with purpose to win the favour of the great ones, with whom they lived, to their profession; in which respect, their kindnesses might well seem unto themselves exercises of religion, as the like do to many of the best sort amongst us, when there is any ground of hope for gaining furtherance and countenance to good purposes, as indeed with

That their defect of works whom St. James reproves, did spring from a defect of faith.

such references they are, if done in faith: but that this difformity in these men's works did proceed from a precedent defect in faith, is manifestly implied in that the apostle seeks their reformation by reducing them to such an uniformity in working as can proceed only from such true and lively faith as hath been described. For the rectifying of faith itself, he expresseth unto them the exemplary form or pattern, first of the imitable perfection of the Godhead, then of that which is in Christ, of both which, as hath been observed, true faith in the mind is the live operative image, and must imprint the like character upon inferior faculties or affections, ere their operation become spiritually vital: *Lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls*[y]. This was the word of faith which was to fructify in their deeds; wherefore he saith, *Be ye doers of the word, not hearers only, deceiving your own selves*[z]. And doers of it many of them were in part, whence they grounded a conceit of holiness bringeth forth (as it seems) either contemptuous or uncharitable censures of others. To this disease he applies that medicine, *If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain*[a]. And seeing they held such entertainments as we speak of before, because glorious in the world's eye, good and acceptable in the sight of God, of whose glory and good liking they conceived according to the customs best approved amongst men, he further giveth them these imitable characters of his goodness: *Pure religion and undefiled before God and the Father is this, To visit the fatherless and the widows in their affliction, and*

[y] James i. 21. [z] Ver. 22. [a] Ver. 26.

to keep himself unspotted from the world. My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons[b]. This pattern 733
Moses long before had drawn from God's own presence for his people to work by; *Circumcise therefore the foreskin of your hearts* (that was to be unspotted of the world); *for the Lord your God is God of gods and Lord of lords, (the Lord of glory,) a great God, and a mighty, and a terrible, which accepteth no person, nor taketh reward: which doth right unto the fatherless and widow, and loveth the stranger in giving him food and raiment. Love ye therefore the stranger: for ye were all strangers in the land of Egypt*[c].

4. Want of conformity to this rule abundantly argues the levity of their belief unto such general truths as they acknowledged. The old Roman proverb of faith passive, or fidelity, *Fidem nemo perdit nisi qui non habet*[d], is more appliable to faith active, or truly Christian. No man can have the faith of Jesus, the Lord of glory, with respect of persons, but he that hath not the faith of Christ Jesus. For he that saith he believes Christ, and keeps not his commandments, or rather altogether inverts them by costly invitations of the rich and mighty, without due respect of the poor and needy, is by St. John's rule a liar[e]. Yet this preposterous respect of persons, which is so incompatible with true faith in Christ, as formally contrary to its pattern, it was, as our apostle tells us, that made them transgressors of the law, even whilst they did things commanded by the law. *But if ye have respect of persons, ye commit sin, and are convinced by the law as transgressors*[f]. The head or first fountain, as well of these erroneous persuasions, as of difformities in their works,

[b] James i. 27. ii. 1. [c] Deut. x. 16—19. [d] Seneca.
[e] 1 John ii. 4. [f] James ii. 9.

was want of firm assent unto the divine attributes, or unto the sovereign will and pleasure of the Lawgiver. For the apostle, to prove that assertion which containeth the reason of the former—*Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all*[g]—giveth us that golden and metaphysical rule, by which this whole discourse hath been framed, *He that said, Thou shalt not commit adultery, said also, Thou shalt not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law*[h]; a positive or actual transgressor by this act of murder; a negative transgressor, or non-observer of the law, in his abstinence from adultery[i]. Nor could his supposed chastity, or restraint of lust, be a Christian action, or truly vital; because not inspired by faith, or firm assent unto God's will or commandment; whose sovereignty once faithfully acknowledged, and established in his thoughts, would have been alike potent to have restrained natural inclination to murder or bloodshed, acts altogether as displeasing and contrary to the will of God: *Quando servus ex domini sui jussu ea facit tantummodo quæ vult facere, non dominicam voluntatem implet, sed suam*[k], saith Salvianus: "That a servant goes cheerfully to the fair when he is bid, or to supply his master's room at a feast, is no good argument of his fidelity, trust, or diligence to do his master's will." Many, forward enough upon these or like occasions, commanded to go a shorter errand, upon more weighty business, when they had as good a desire or opportunity to sport or feast themselves at home, would, by their backwardness or grumbling, bewray they had

g Ver. 10. h Ver. 11.

i Si pro arbitrio suo servi dominis obtemperant, ne in iis quidem in quibus obtemperaverint obsequuntur.—Salvianus loco inferius citato.

k Salvianus, lib. 3. de Gubern. Dei.

not learned to submit their wills unto their master's, or to prefer his business before their sport; without which the doing of what is enjoined is but an impotent and lame obedience. *If a servant say unto his master, I will not do as it pleaseth thee; though afterwards he do it, he shall displease him that nourisheth him*[1]. Knaves and catchpoles oft do what the law 734
requires should be done, yet are no true observers of the law, because this service they perform, not out of faith and loyalty to the prince or lawgiver, but in desire of gain or some private respect, always as powerful to make some observe, as others to transgress penal statutes. If an ambassador should transact such points of his instructions as make jointly for his own advancement, neglecting others as necessary for the state, his negligence in the latter would impeach his fidelity in the former, albeit he did that which his prince would have done: for he did it not because it was the prince's will it should be done, but because his own will was to have some good done to him: and perhaps one and the same humour of ambition, fear, or the like, might cause his diligence in the one, and negligence in the other; and so may one and the same affection cause a man to observe one commandment and transgress another. But he alone obeys God's commandments that wholly submits his will to God's will; that doth what God commands because he believes he did command it, that avoids what God forbids out of belief that God forbids it, or because he knows it to be displeasant to his goodness. God commands all without exception to glorify his name both in body and spirit, as well as to honour father and mother, or to abstain from stealth. Many can stand at open defiance with the world for any touch of disobedience in these latter,

[1] Ecclesiasticus xix. 21.

which yet if out of faith they did observe, they would be as chaste of their bodies, as honest of their hands, and equalize their diligence in duties towards their parents with devotion towards God's, unto whom zealous and religious prayers, from out a chaste and pure mind, are more pleasant than honour of father and mother, than abstinence from theft and cozenage. Faultiness or negligence in the former argues a faulty diligence in the latter; that honour so given to parents, though in abundance, was but the fruit either of such goodness of nature as hath been in many heathen, which neither knew God nor his laws, or of some carnal hopes to get a better portion by pleasing them; that such abstinence from theft, or performance of honest actions, were but the offspring, either of secular fear to be disgraced, or of a desire to be well reputed in the world. And whosoever is either kept back from evil or drawn to good upon no better motives than these, will, when opportunity serves, be as much emboldened by them to transgress divine precepts of greater consequence. As, what son is there, which much reverenceth his father out of any affection or inclination not serviceable to faith, but at his instance would adventure upon such actions as much dishonour God, and are most displeasant to his Saviour? or who is he that refrains to defile his fingers with theft or cozenage only because they are uncleanly sins, and most obnoxious to shame and disgrace by human laws, but would pollute his heart with legitimated sacrilege for maintenance of his credit, or hope of estimation, with them whose applause or favour he much glories in?

5. As there is no surer argument of lively faith than this uniformity whereof we speak, so can there be no token of hypocrisy, or crookedness of heart, more con-

spicuous or infallible, than to be scrupulously timorous in some points, and presumptuous or confident in others, upon faithful examination as doubtful, and upon like doubt evidently as dangerous; or to be zealous and forward in some duties, and negligent, dull, or backwards in others as necessary. "It is a matter (as the author of the twofold Martyrdom tells us[m]) that must be considered, how mightily do some Christians

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[m] Oportet autem et illud considerare quantopere Christiani abhorrent ab idolothytis, et ab ingressu fanorum, atque ab ipsis etiam simulachris, cum beatus Paulus clamet, neque idolum esse aliquid, neque idolothytum: multo minus fanum ex lapidibus constructum, est aliquid: et tamen plurimorum animus ea religione tenetur, ut mortem oppetant citius, quam gustent idolis immolatum, et inexpiabile piaculum esse ducant, si ingrediantur fanum Jovis, aut Apollinis, aut Dianæ, seque putent contactu simulachri vehementer contaminari. Equidem probo talium religionem si sibi constet in omnibus. Nunc proh dolor videre est, quosdam in his pene superstitiose trepidos, in aliis ubi gravior erat metuendi causa, nimium esse securos: per se non inquinat animam contactus idoli, nec ingressus fani, nec esus idolothyti: sed per se polluit conscientiam amor pecuniæ, incestus, rapina, hypocrisis, et his similia monstra. Quam vero congruit, horrere fani ingressum, nec horrere in templo Sancto Spiritui consecrato victimas immolare dæmoniis. Clamat sanctus Paulus scribens Corinthiis, *Nescitis quia templum Dei estis et Spiritus Dei habitat in vobis? Si quis autem templum Dei violaverit, disperdet illum Deus.* Rursus in eadem Epistola, *An nescitis quoniam membra vestra templum sunt Sancti Spiritus qui in vobis est, quem habetis a Deo et non estis vestri?* Quod si Christianorum pectora sibi consecravit Deus, ut in illis inhabitet per Spiritum suum, illic deliciatur et inambulat, illic amat sibi offerri victimam puram in omni loco. Et qui in hoc templum Deo sacrum, ejecto Sancto Spiritu, inducit abominationes quas in mystica visione conspexit Ezechiel, qui illic sedem facit Mammonæ, Veneri, Como, Baccho, aliisque portentis: qui ibi dæmonibus immolat spurcissimas hostias, veretur ingredi fanum gentium ne contaminetur? Proinde nemo sibi frustra blandiatur, Deus non inridetur: constet sibi nostra religio, nec alios detestemur, ipsi gravioribus obnoxii criminibus, nec alibi simus religiose timidi, alibi impudenter impii. Sed Christum semel professi, tota vita reddamus illi testimonium, et undique glorificemus illum, obedientes illius præceptis ut in hoc cognoscant homines quod vere fidimus illi, quod ex animo diligimus illum, et quod non simulate ad sacrum lavacrum addiximus nos illius militiæ.—Author de duplici Martyrio. Whether this treatise were

abhor things sacrificed unto idols, going into profane temples, or the idols themselves, whenas St. Paul proclaims, that neither is the idol nor things sacrificed unto idols aught, much less are the temples built of stone aught: and yet the minds of many are so possessed with a religion of these matters, that sooner would they die than taste of things sacrificed to idols, and they deem their offence cannot be expiated, if they go into the temple of Jupiter, Apollo, or Diana, or if they do but touch an idol, they think themselves grievously polluted. The religion of such men, for mine own part, I cannot but approve, if it be like itself in all points. But nowadays, with grief, alas! we may behold some in those points (if I might speak home) superstitiously fearful, and yet in others, which minister juster cause of fear, too, too secure. The touching of idols, going into a temple, or eating of things sacrificed to idols, do not in themselves pollute the soul, but love of money, ravin, hypocrisy, and such like monsters, pollute the soul immediately." His conclusion is, "Therefore let no man flatter himself; God is not mocked: let our religion be uniformly constant; let us not detest others, being ourselves obnoxious to crimes more grievous; let us not be religously timorous in this or that point, and in some others impudently impious. But having taken the profession of Christ upon us, let our whole life give testimony of him, let us every way glorify his name by obeying his precepts, that men may hereby know we trust in him, in that we love him from our souls, and that we did not dissemblingly consecrate ourselves

written (as Espenseus tells us most in his time thought) by Erasmus, desirous to try whether he could equalize Cyprian, or by some other, the opinion of antiquity concerning the nature of true Christian faith is so well and pithily expressed by him, as no treatise of like quantity, ancient or modern, will give better satisfaction to the judicious unpartial reader.

unto his service at our baptism." Many like passages of this author I leave to the reader's meditations, partly sorry I had not perused him before this treatise was conceived and otherwise finished, and yet partly glad, in that the Lord had put the like meditations into my heart. To intersert more pooofs of antiquity would be troublesome unto me, aiming especially out of God's word to set the warp with what speed I can, and afterwards, if God permit, to weave such authority of Fathers into it, as his providence shall direct me to.

6. To gather all into a brief sum: true faith first acquaints us with the nature of God and his attributes, it teacheth his will to be the rule of goodness, and enjoins us nothing but what is good to us: that he loves all good, and hates all evil, without any respect to their persons in whom they are found; the greater of either kind the more, and the lesser the less. Here 736 then is the trial of our faith, if it have taught us wholly to submit our wills unto his will, to like whatsoever he likes, to hate whatsoever he hates, to love that best which his word tells us he loves most; and likewise to hate that most which he most hates, though otherwise either pleasant to our natural disposition, or not so displeasant or distasteful as many other matters would be, did we follow the fashions of the world. Firm assent to these and other attributes will uniformly extend that universal precept, *It is better to obey God than man*, to our own souls and affection. Nay, it is the very principle or grand stem of faith, to be in heart persuaded and resolved, that it is much better at all times to obey the law of God, than our own affections, the lusts of the flesh, or the law of sin. And then only we pray in faith, when we say not with our lips alone, but with our hearts and souls, *Not our will, but thy will be fulfilled.* By retaining

any branch of our own wills or desires unrenounced, or not resigned up into God's hands, we give him hold of us who will never let hold go, unless we cut off the member which offendeth us. For, as one very well observes, so the snare be strong, and the hold sure, a bird, though caught but by one claw, shall as certainly be the fowler's portion, as if she had been taken by both the wings. The soul which altogether delights in its own will, not doing any part of what God would have it do, is like a bird caught in a net, or so entangled in lime-twigs, that it cannot take wing, or make any show of escape. But the soul which observes most, and dispenseth with some one or few branches of God's will, although for a time she may soar aloft in pharisaical persuasions, and build her nest above the moon, is but deluded by Lucifer, (who, as he lured her thither, can at his pleasure call her down,) as birds are by little children, which suffer them ofttimes to make some handsome flight, but with a long string about their feet. This is a snare which men of better place, means, and sufficiency, or of more stayed judgment, had need with watchful care to avoid: for such commonly therefore abstain from most other actual sins, because they secretly delight in some one or few, which out of experience, perhaps, of many, they have made choice of, as most pleasant, either because they are naturally inclined, or have been long accustomed to them, or because they expose them not to present danger or disgrace, as not odious in the world's sight. And many scattered delights, meeting in one, like a multitude of broad shallow streams falling into one deep narrow channel, carry the soul with least interruption of speedy passage into the bottomless gulf. United force is always strongest; and for this reason it is oft harder to renounce one sin, wherein we delight

much, than a great many we equally affect. Freedom from many usually breeds secret presumption, or indulgence to our delight in some one or few, and indulgence bringeth forth hardness of heart. Or if the worldly wise man can curb all his desires from bursting out into known evils, this abundantly contents him, but so doth it not his God, unto whom this permanent lukewarm civil temper, symbolizing only with true religion in abstinence from actual evil, not in fervency of devotion, is more abominable than the distemperature of publicans and open sinners, accompanied usually with most vices, yet not so firmly wedded unto any, but discovery of their filthiness may induce them to be divorced from all. It is much worse 737
to be at the very entry into the king's banquet, and retire, or not go in, than to stay at home and pretend excuses. "A chaste infidel," saith St. Augustine "is not only less praiseworthy, [than an incontinent believer,] in that he is continent without belief, but rather liable to greater reproof, in that being continent he doth not believe[n]."

7. Of such uniformity in practising duties expressly taught by the rule of faith as hitherto hath been prosecuted, is that most true which the modern Romanist (in no point destitute of one ape trick or other to mock God and man with a counterfeit shape of true religion) misapplies to curious points of speculation; bearing men in hand, that if they believe not every point of faith alike, they believe none aright. Whence, many things they teach as necessary to salvation, being

[n] Continens infidelis homo non solum minus laudandus est, quia se continet dum non credat, verum etiam multo magis vituperandus quia non credit, cum se contineat.—August. de Civit. Dei, l. 16. c. 36.—Hinc apparet quam parum momenti sit in rivulis externorum operum, nisi ex puero interiore fonte manent.—L. Vives in illum locum.

intricate and impossible to be conceived with such evidence or probability as may ground certainty of faith, silly souls are brought to distrust the perspicuity of scriptures, and to repose that confidence in their instructors which they should do in God's word, and so for fear lest they should have no faith, but by believing as the church doth, they believe the church only, not God, nor any article of faith, as was delivered in the former book. Nor can their works, if conceived or begotten by the book or Jesuitical rules of life, be ever acceptable in God's sight, because not inspired by true and lively faith, uniformly spreading itself throughout all their faculties, cherishing and strengthening them, as the sun doth plants to bring forth fruit. To speculative points, or our assent unto divine revelations as true, the former rule is only then appliable, when wilful contempt, or indulgence to our own affections doth blind our understanding. He that upon such motives doubts of any principal article, or dissents from it, rightly believeth none; but if, for want either of natural capacity, or particular illumination of God's Spirit, he cannot so firmly assent unto some principal truth as others do, to whom they are more fully revealed, so he demean himself during the time of his dissent or doubt, according to that measure of knowledge God hath given him, his faith may be sincere and sound, though not so far spread as it is in other men.

8. But some better minded, perhaps, will here demand, how far this uniformity in practice is to be extended? as, whether a man may not be more prone to one sin than another, or more apt to conform his will and desires unto God's will in some points of his service, than in others, without prejudice to the sincerity or livelihood of his faith? If this proneness to

evil and negligence in good proceed from strength of natural inclination, or long custom; his relapse into the one, or holding off from the other, doth not disprove his obedience in those points wherein faith hath gotten full conquest over his desires, if his inclinations to his beloved or bewitching sins proportionably decrease or wane as his zeal or devotion in the points of duty are augmented. But every member of the old man must be mortified, ere our faith be every way such as that whereby the just do live.

The manner of whose life by faith is now necessarily 738
to be discussed more fully than in these present meditations was intended, lest, from some passages in the former discourses, the unobservant reader haply suspect the difference betwixt us and the Romish church in this controversy to be but small, or to consist rather in words than in substance; especially if works be so necessarily included as we suppose, in that faith which justifies. Nor seems it easy to reject our adversaries' form of doctrine without some prejudice to St. James, in whose terms their assertions for the most part are conceived. This last prejudice notwithstanding first removed, we are to manifest their dissent from us, and from the form of wholesome doctrine which God's word prescribes to be as great in this question as in any. For admitting their faith were sound and their works (which is before refuted) lively, they utterly invert the right use of both, and by artificial sleights, or tricks of wit not discoverable by every eye, draw poor souls from Christ, the only end of the law, as well moral as ceremonial, the sole loadstar of faith, and all other sanctifying graces.

CHAP. VI.

Of Difficulties arising from the former Discourses in the Protestants' Doctrine of Justification by Faith without Works. That Faith is as immediately apt to do good Works of every Kind as to justify. Of the divers Acceptions of Justification. That the Justification by Works mentioned by St. James is presupposed as subordinate to St. Paul's Justification by Faith without Works. The true Reconcilement of these two Apostles' contrary Speeches in Appearance from the Contrariety of their several Ends or Intentions.

1. ST. PAUL (as is declared at large before) includes works in faith, which St. James takes as he found it in unfruitful hearers destitute of good works. This difference notwithstanding alone considered, doth no way salve, but rather remove the seeming contradiction between the one avouching, and the other disclaiming justification by faith without works, and cause it wholly to settle in St. Paul's assertion, or in the doctrine of protestants thence derived. For whether justified we be by works and faith, as St. James expressly speaks, or by a working faith, as St. Paul implies, this faith works such righteousness as St. James requires not in others but in ourselves. Seeing then both faith and the righteousness it works are inherent in us, how are we not justified by inherent righteousness, if justified by such a working faith as St. Paul commends, and we have hitherto described? This which we conceive by way of doubt, our Saviour's doctrine seems to put out of all controversy; *Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into* 739 *the kingdom of heaven*[o]. What righteousness doth he here mean? Inherent, questionless; for he presseth such an uniform observation of all the commandments

[o] Matt. v. 20.

as St. James doth. The Scribes and Pharisees did, as it seems, even then, calumniate him, as they afterwards did St. Paul, (and the pontificians do us still,) as a destroyer of the law, because he reproved their confidence in works, and sought to establish the doctrine of faith which we now teach. Needful in this respect was that caveat—*Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil them*[p]. *Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called the greatest*[q].

If by *the kingdom of heaven* he meant *the kingdom of grace*, the argument is more strong than otherwise it would be, howsoever strong it is, and not impeached by this reply: That such observance of the commandments, as is here required, is necessary to sanctification or salvation, not to justification. That it should be more necessary to one of these than to another implies a contradiction in the terms well expressed, and equally compared; as it doth unto our Saviour's purpose, to say that works are less necessary before justification than after it. A man in that he is justified, is the immediate heir of salvation, at the least acquitted from the sentence of death: now if we affirm such righteousness more necessary after he is justified, than before, we should in congruity grant that works win heaven, and faith only delivers from hell: or granting justification to be the passage from death to life eternal, the addition of such works subsequent as were not precedent, could be available only to supererogate some excess of glory; for though we stood still at the same point where justification found us, we should

[p] Matt. v. 17. [q] Verse 19.

be infallible heirs of glory. Or if faith without works obtain justification, having justified us, shall it not much more without them lay sure hold on salvation, and all the degrees of joy that do accompany it? Suppose a man should die in the very instant wherein he is justified: none would doubt either of his absolution or salvation. Is he then saved with works or without them? If without them, our Saviour's rule doth fail us, for this man enters into the kingdom of heaven without more strict observance of the commandments than the Scribes and Pharisees used, without any part of that righteousness whereof they in some measure were partakers: if with them, their presence is necessary to justification, and in order of nature before it, because necessary ere he can be capable of entrance into the kingdom of heaven; as performance of every condition is in nature precedent to the accomplishment of what is not promised without it. Again, no man denies but faith inherent in order of nature goes before justification in that sense we take it; yet justifying faith necessarily includes such works in it as St. James requires, at the least a preparation or immediate promptness of mind to do them, and more than so was not in the work of Abraham which he commends, seeing Isaac was not actually sacrificed, but offered up by faith unfeigned to be sacrificed, and this work, or rather thus much of it, did go before justification, [r]either as the cause doth before the effect, or as the means before the end; for (as St. James saith) he was justified by it. But that, perhaps, in his language and intent was no more than to be declared just. So would I answer were I Aquinas his scholar, and held justification to consist in habitual righteousness or grace
740 infused. Thus Bellarmine very well expounds the

[r] What manner of causality this speech includes, see sect. 7.

like speech of St. John, *He that doeth righteousness is righteous*[s]. Because of his deeds or his works? No; but by them he is known to be righteous. "For he is said to be righteous that doth righteousness, as he that moves is said to be living, or the tree good that bears good fruit; yet is not the tree therefore good because it bears good fruit, nor doth a man live because he moves; but contrariwise, the one moves because he lives, the other brings forth good fruit because good; so in like manner he that doth righteousness is righteous, yet not righteous because he doth righteousness, but he doth righteousness because he is righteous[t]."

This answer, shaped by him for St. John, would have better befitted St. James, as the gloss which they put upon St. James would not altogether so ill beseem St. John. That he had meant the second justification, whereby a man receives increase of grace, and is more just, had been harder for us to disprove, though most improbable for them to affirm. But that St. James should mean this second justification, as the Trent council, without any show of probability, boldly avoucheth, is manifestly disproved by his instance in Rahab; for the first righteousness she ever wrought was the receiving of the messengers, and *sending them out another way:* and yet by this work was she justified in that sense St. James meant, not in the sight of men, but of God. For the drift of his dispute is to shew, that

[s] 1 John iii. 7.

[t] Tertium testimonium (*Qui facit justitiam justus est*) non docet, quid faciat hominem formaliter justum, sed unde possit cognosci, an aliquis sit justus. Ille enim justus est, qui justitiam facit, sicut ille vivens est, qui movetur; et illa est arbor bona, quæ facit fructus bonos, nec tamen ideo est arbor bona, quia facit fructus bonos, nec ideo vivit aliquis, quia movetur, sed contra ideo movetur, quia vivit, et ideo facit fructus bonos, quia est arbor bona; sic igitur qui facit justitiam, justus est; sed non ideo justus, quia facit justitiam, sed ideo justitiam facit quia justus est.—Bellarm. lib. 2. de Justif. cap. 16.

without works no man can be approved in God's sight, howsoever he may persuade himself and others; Abraham's and Rahab's works are but branches of that religion whose practices he had commended to those his disciples as pure and undefiled—Before whom? man only? No, before God, even the Father. The religion itself he exemplifies by observance of the affirmative and negative precepts, as *in visiting the fatherless and widows in their distress, and by keeping themselves unspotted of the world*[u]. Bellarmine's instance in Abraham's works evidently refutes their opinion that think works only declare us just; his allegation of Rahab's kindness, or hospitality, more forcibly overthrows the Trent council[x], and his own imagination, that St. James should mean the second justification, whereby a man of lust becomes more just, than which nothing can be imagined more contradictory to the apostle's meaning. For who can think he reputed them for just, whom he called vain men, in that they had faith without works; the same faith, notwithstanding, seconded with works had (as our adversaries contend) made them just, not more just than before, for now they were first to become just, being before unjust, and transgressors of the law, as the apostle proves in that they had respect unto persons. The justification therefore he sought by Rahab's example to bring them unto, was (if so we distinguish) the first justification, whereby of transgressors they were to become new men in Christ, and inwardly righteous, not in the sight of man, but of God: for whatsoever this apostle denies of faith without works, he attributes to faith with works. Now it is granted by all, that he held faith without works to be altogether vain, and unable to justify in the sight

[u] James i. 27.

[x] Sess. 6. c. 10.

of God; if with them it were in his judgment not sufficient, he had denied all justification in God's sight, either by faith alone, or by works and faith; so as no means of salvation could be left us. More arguments 741
I need not use; for every observant reader may furnish himself with plenty, all demonstrative, that works, taken as St. James meant, (not for the act or operation only, but either for the act or promptitude to it,) are necessary to justification, (not before men, but before God[y],) and in order of nature precedent.

2. But the reader's mind, as for a while mine was, may be held in suspense, that albeit we must be operative ere we can be justified, yet the first operation of that faith which justifies is always seen in the business of justification, as that of St. Austin may necessarily seem to imply; *Bona opera sequuntur justificatum, non præcedunt justificandum.* If we be not justified (as all agreed) without some operation or work of faith, and all other good works (as this Father affirms) are not precedent, but subsequent to justification, those operations of faith which belong to the work of justification must of necessity, in order of nature, if not of time, be of all others the first. This golden sentence, notwithstanding, will not abide the touch, unless we take justification (as St. Austin[z] doth) for the first infusion of that grace whereby we are justified, and enabled to bring forth works truly good. That the habit of grace (whereof faith is the principal part or

[y] In what sense works are said to justify us in respect of men, not in respect of God, see parag. 6.

[z] So likewise is it taken in the twelfth Article of our Church. "Albeit that good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith; insomuch that by them a lively faith may be as evidently known as a tree discerned by the fruit."

foundation) should in order of nature be precedent to works done in faith, (for unless so done they are not truly good,) is a case excluded by its clearness from all controversy. But the works by which, as St. James affirms, we are justified, must needs go before the justification which he speaks of, yet not before the first infusion of faith, unless we affirm, (which no protestant must, or any intelligent papist doth,) that we may bring forth good works ere faith be planted in our souls. The infallible consequence of these deductions is, that between St. Paul's faith and St. James's justification, there must be works intermediate, of what kind it skills not, so they be done in faith. Of works so done, to question which are in time and nature first, were as if you should demand what meats such as after a long sickness have well recovered their taste and appetite use first to feed upon: curiosity of method, or nice prescriptions, would in this case be offensive to good stomachs, which should not do much amiss in falling to such wholesome food as first comes to hand. Thus much in general is not unfitting to our present purpose; that the internal, elicitive, or formal acts, are in order of nature and time precedent to the impulsive acts of faith; to wit, such operations or exercises of other virtues, faculties, or affections as are inspired by it, as we most firmly assent to God's mercy, wisdom, truth, and justice, before we can be faithfully merciful, just, or true, or do the works of righteousness, mercy, or truth in faith. Of the internal or proper acts or exercises of faith, such as flow directly from it are before such as are conceived by way of reflection. Such as flow immediately from the essence are (at least) in order of nature before such as proceed from the properties of it. In both ranks these are before

others of the same kind, which are of more general or abstract points; as we actually assent unto divine revelations, first as true, then as good, lastly, as good to us: and yet we must so assent unto them, ere we can firmly or confidently rely upon them, nor can our reliance or trust, whether on God's providence in general, or upon his mercies in Christ, be more firm 742
and faithful, than is our precedent denial of ourselves and renunciation of all trust in worldly means: which property, as was before observed[a], immediately results from our direct assent unto God's wisdom, power, and mercy, and unto our own misery, ignorance, and imbecility. From assent to both these, and unfeigned denial of ourselves thence resulting, as from joint roots, springs true confidence in God's providence, always in order of nature precedent to steadfast and inseparable adherence unto Christ, which is the end of all our working; and as it must for this reason be first intended, so can it hardly be accomplished without some intermediate acts or exercises of God's graces in us, unto all which, faith necessarily is concurrent. If we shall then compare the acts or operations of faith amongst themselves, according to the same strength or equal degrees of fidelity in doing God's will, the effectual application of Christ's merits is but a branch of the former uniformity in working required by St. James, neither necessarily nor ordinarily the first, either in order of nature or time, whether we speak of application actual and express, or of implicit and potential; that faith which is of strength sufficient for firm and faithful application of Christ's righteousness, or conceiving sure trust in God's mercy offered in him, is as immediately operative of other works, as powerful to bring forth deeds of mercy, always

[a] Sect. 1. c. 10.

Works done in faith are acceptable to God for the merits of Christ unfeignedly apprehended as the only author of salvation and sole end of faith, with whom our souls seek perfect union, not from our persuasion of our own salvation on such union already accomplished.

uniformly prompt to do any part of God's will: that first whereunto it is first called. It was an act of that faith by which Abraham lived, an act commendable in the sight of God, to forsake his country when God called him; yet an act in time long precedent to that which was imputed unto him for righteousness: and in this legend the Holy Ghost would instruct us, that the safest way to get full assurance of our heavenly inheritance is to execute God's will without delay; first to renounce the world, father and mother, native country, &c.[b], that we may be ready when he shall call, and on these foundations surely laid, to raise our confidence in Christ. *Know,* (saith the apostle[c],) *they which are of faith, the same are the children of Abraham;* but every one is not the son of faith that says or thinks he believes as his father Abraham did, unless he have such an operative faith as Abraham had, well trained to every point of service that shall be enjoined.

This speech of St. Paul is but equivalent to that of our Saviour's; *If ye were Abraham's children, ye would do the works of Abraham*[d]. What were these? Faithfully to assent unto the truth revealed by God, and lovingly to entertain his messengers. *But now* (saith our Saviour) *you go about to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.* The nature and uniformity of faith supposed such as hath been often inculcated; St. Cyprian's collections in this point are as strong and sound as the point itself is orthodoxal[e]:

[b] See sect. 3. chap. 3, 4.

[c] Gal. iii. 7.

[d] John viii. 39, 40.

[e] Eos denique filios Abrahæ dicit, quos in juvandis, alendisque pauperibus operarios cernit. Nam cum Zachæus dixisset, *Ecce dimidium ex substantia mea do egenis, et si cui quid franduvi, quadruplum reddo: respondit Jesus, et dixit, Quia salus hodie huic domui facta est, quoniam et hic filius est Abrahæ.* Nam si Abraham credidit Deo, et reputatum

" Christ calls them Abraham's children whom he sees operative in helping and nourishing the poor; for when Zacchæus said, *Lo, the one half of my goods I give to the poor; and if I have defrauded any man, I restore it fourfold; Jesus answered and said, This day is salvation come to this house, inasmuch as this man also is the son of Abraham.* For if Abraham's 743
believing God were reputed unto him for righteousness, he likewise that gives alms, according to God's commandment, believes God; and he that hath the truth of faith retains the fear of God; and he that retains the fear of God hath God in his thoughts whiles he shews compassion to the poor. Therefore he works because he believes; because he knows all the word of God foretells is true; that the sacred scripture cannot lie; that unfruitful trees, men barren of good works, must be cut down and cast into the fire, but the merciful shall be called unto the heavenly kingdom. And in another place he calls such as are fruitful in works *faithful*, denying this title to the unfruitful and barren. *If ye have not been faithful in the unrighteous mammon, who will commit the true riches to your trust? And if ye have not been faithful in that which is*

est ei ad justitiam: utique qui secundum præceptum Dei eleemosynas facit, Deo credit: et qui habet fidei veritatem, servat Dei timorem: qui autem Dei timorem servat, in miserationibus pauperum Deum cogitat. Operatur enim ideo quia credit, quia scit vera esse quæ prædicta sunt verbis Dei, nec scripturam sanctam posse mentiri: arbores infructuosas, id est, steriles homines excidi, et in ignem mitti misericordes autem ad regnum vocari. Quia et in alio loco operarios, et fructuosos fideles appellat, infructuosis vero, et sterilibus fidem derogat, dicens, *Si in injusto mammona fideles non fuistis; quod est verum quis credet vobis? et si in alieno fideles non fuistis, quod est vestrum quis dabit vobis?* Si vereris et metuis, ne si operari plurimum cœperis, patrimonio tuo larga operatione finito, ad penuriam forte redigaris, esto in hac parte intrepidus, esto securus. Finiri non potest unde in usus Christi impenditur, unde opus cœleste celebratur.—Cyprianus de opere et eleemosyna.

another man's, who will give you that which is your own? Salvianus' [g]words here inserted in the margin import no less.

3. If the works required by St. James be not truly good without presupposal of faith, nor justification possible without presupposal of such works; the more operative we make St. Paul's faith, the more we rather draw than loose this former knot, whose solution in this respect must be sought by unfolding the divers acceptions of justification. Sometimes then it imports the decree or purpose of God to justify sinful men, as, *whom he predestinated, them also he called: and whom he called, them also he justified: and whom he justified, them also he glorified*[h]. About justification in this sense, there either is or need to be no controversy, at least none pertinent to the present purpose. But as God decreed before all times to create man, yet did not create him until time had numbered six days; so, although his purpose was from eternity to justify or absolve us from our sins, yet actually he doth not justify or absolve us before we have actual being, nor doth he justify all that have such being, but those only which have the seals or pledges of his calling, of which whosoever are partakers are in a secondary sense accounted justified. *How shall we,* (saith the apostle[i],) *that are dead to sin, live yet therein? Know*

[g] Quid est igitur credulitas, aut fides? Opinor hominem fideliter Christo credere, id est, fidelem Deo esse, hoc est, fideliter Dei mandata servare. Sicut enim servi hominum divitum aut procuratores, quibus vel supellectiles copiosæ, vel cellaria opulenta creduntur, fideles absque dubio dicinonqueunt, si res sibi traditas devorarint: sic profecto etiam Christiani homines infideles sunt, si bona sibi a Deo assignata corruperint.—Salvianus lib. 3.

[h] Rom. viii. 30.

[i] Rom. vi. 2, 3, 4. Non-observance of this distinction between justification presumed and accomplished, or on God's part proclaimed and sealed to us, hath made many expositors (otherwise men of admirable judgment and sagacity) run counter in some passages of St. Paul's Epistles.

ye not, that all we which have been baptized into Jesus Christ have been baptized into his death? We are buried then with him by baptism into his death. All persons baptized may be accounted justified, in the same sense they are dead to sin; and dead all such are to sin, not really or actually, but by profession, inasmuch as by receiving this outward seal of God's covenant, or other like pledges of his favour, they bind themselves to abrogate the sovereignty of sin in their mortal bodies, and to give their members weapons of righteousness unto God. Thus when the apostle speaks indefinitely of all their salvation or justification to whom he writes, his meaning can be no other than this, that all of them have received undoubted pledges of God's mercy, and need not doubt of justification actual, or final absolution, so they walk worthy of their calling. Their error whose rectification St. James sought, did consist in holding 744
these outward seals, or conspicuous tokens of God's favour, whereby their assent unto his promises as true was confirmed, sufficient to final approbation or admission into the inheritance of saints, albeit they did not consent unto every part of the law as good in the practice. Concerning justification thus taken, there is at this day little or no controversy, unless between the spirit and the flesh, or between our own conscience and Satan, who still labours to persuade us this kind of justification might suffice. Thirdly, inasmuch as God decreed to justify man by faith, which, even in such as are saved by it, is not ordinarily perfected in a moment, we are said sometimes to be justified when the first seeds of that faith, which by taking firm root by fructification or perfection, added by the immediate hand of God, becomes salvifical, are first sown in our hearts. He that hath but a resolution, for the present, sincere, though variable, to walk in all the ways of his

God, is in scripture often instyled *just* or *righteous,* and may by this resolution or purpose be truly said justified in the sight of God, not absolutely, but in respect of opposite profaneness, or express dissimulation. *If the righteous* (saith the Lord unto his prophet) *turn away from his righteousness, and commit iniquities; in his transgression that he committed, and in his sin that he hath sinned, in them he shall die*[k]. And again, *The righteousness of the righteous shall not deliver him in the day of transgression,* &c. *When I shall say unto the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall be no more remembered; but for his iniquity that he hath committed, he shall die for the same.* And unto such as are here specified, though not unto such alone, that speech of St. John is literally appliable. "Qui justus est justificetur adhuc:" *He that is righteous, let him be righteous still*[l], or more justified. Nor can that other of St. Paul be restrained to those that have attained saving faith or final absolution, *The hearers of the law are not righteous before God, but the doers of the law shall be justified*[m]. That is, God doth approve their deeds so far as they are consonant to his law, and accounts the sincere practice of moral duties, whereunto light of nature did lead the Gentiles, much better than the outward observance of legal ceremonies, or sabbatarian delight in hearing. *Thou art not far from the kingdom of God* (saith our Saviour to him that had discreetly acknowledged this truth): *to love the Lord with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all burnt offerings and sacrifices*[n]. Now if by such works

[k] Ezech. xviii. 24. [l] Rev. xxii. 11. [m] Rom. ii. 13. [n] Mark xii. 33, 34.

as the heathen, or auditors of the law not yet sanctified, often practised, much more by those works which accompany true and lively faith, we may in a higher degree of the same sense be accounted justified, that is, approvable in the sight of God, or passively capable of a final absolution or effectual justification. And this was all St. James meant in that assertion, *Ye see then how that a man of works is justified, and not of faith only*[o]; which words are but equivalent to the like precedent; *What availeth it, my brethren, though a man say he hath faith, when he hath no works? can the faith save him*[p]? The conclusion intended in both places, as in that whole discourse, was no more but thus: No man may presume he is already in the state of justification or salvation, unless he find himself unpartially devoted unto good works of every kind. Or albeit his faith have once or twice shewed itself by his works or readiness to do God's will, he must not here set up his rest, or 745
rely on what is past: Abraham had obeyed God's will once in leaving his father's house[q], and again in cancelling his own resolution for making his servant his heir[r], upon God's promise to make his seed like the stars of heaven: his belief hereof was accounted to him for righteousness: but did he, thus justified by faith, cease to work? No; his faith by working became more perfect, and improved his former approbation, of being reputed righteous so far as to be thenceforth called *the friend of God.* And this was written for our instruction[s], *ut qui justus est justificetur adhuc,* that every one which hath attained to moral hope of salvation should make his election sure by practice of such works as perfect faith, and enapt it for sure

[o] James ii. 24. [p] Ver. 14. [q] Gen. xii. 1, 2. &c.
[r] Gen. xv. 3, 4, 5, 6. [s] Gen. xxii. 12. James ii. 23.

reliance on God's promises. Did St. Paul then ever affirm that a man could be saved or justified without such works? No; he always supposed them as a qualification most necessary in the party which expected final absolution, or benefit of God's general pardon. In what sense then doth he say we are justified by faith, not by works? Not by works ceremonial; not by such as were the best that Abraham or David ever did. The form of Solomon's interrogation, *Who can say, I have made mine heart clean, I am clean from my sin*[t]? supposeth his father could never have truly avouched thus much; yea David himself, even in his best days and purest thoughts, unfeignedly disclaims all such purity or perfection, as this brief demand (to reserve others, and the full handling of this, to their proper place) is for the present proof sufficient; *Who can understand his faults? cleanse me from my secret sins*[u]. This assures us there is another acception of justification yet behind, most frequent with St. Paul[x], to wit, the actual sentence of the Judge acquitting or absolving us, or for final absolution or actual acquittance of the parties so qualified as St. James requires. And as we are not capable of God's promises of eternal life, or happiness without works, (and yet we apprehend them not by works but by faith,) so this final sentence of joy and comfort is apprehended by faith alone; although so truly apprehended it cannot be by parties destitute of works, nor do we only by faith alone apprehend the truth or derive the benefit of divine promises to ourselves,

[t] Prov. xx. 9.

[u] Psalm xix. 12.

[x] In this sense is it taken by St. Paul, Rom. viii. 33, 34: *Who shall lay any thing to the charge of God's chosen? It is God that justifieth. Who shall condemn? It is Christ which is dead, yea, or rather, which is risen again, who is also at the right hand of God, and maketh request also for us.*

but by it alone (though accompanied with all other sanctifying graces, and attended with the whole train of works moral or ceremonial) we expect and pray the promises may be fulfilled, not for our sakes, or for any righteousness we have in us, or can hope for in this life, but only for the merits of Christ, by his sole mediation and intercession.

4. The seeming contradiction between these two great apostles is hence easily and clearly thus dissolved: St. James, affirming we are justified by works, and not by faith alone, speaks of the passive qualification in the subject or party to be justified, or made capable of absolute approbation, or final absolution; this qualification supposed, St. Paul speaks of the application of the sentence, or of the ground of our plea for absolution; the one (by his doctrine) must be conceived, and the other sought for only by faith; the immediate and only cause of both he still contends not to be in us, but without us; and for this reason; when he affirms that we are justified by faith alone, he considers not faith as it is part of our qualification inherent, or the foundation of other graces, but as it includes the correlative term or immediate cause of justification, whereunto it alone hath peculiar reference or continual aspect. This is that which in other terms 746
some have delivered, *Fides, justificat relative, non effective aut formaliter:* "Faith justifies relatively, not formally, or by way of merit or efficiency." To this purpose he allegeth the prophet's testimony, *The just shall live by his faith*[y]. Faith then makes him just, and justifies him in that sense St. James meant, as it is operative; but he lives by it as it unites him to the Lord of life; yea by it alone, inasmuch as by it alone,

[y] Rom. i. 17. Galat. iii. 11.

not by it and other parts of grace as joint supporters, he trusts in God's mercies offered in Christ, wholly relying on them not partly on them, and partly on righteousness inherent. That the prophet in faith included this confidence and reliance upon God's mercies in Christ, was a point unto the judicious Sasbout[z] so clear, that if the apostle in the first to the Romans had otherwise taken it, he knew not how they could be reconciled. That so much it imports in the tenth and eleventh to the Hebrews is evident, and will so appear from the very proposal of his speeches. *Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul*[a]. That Paul, wheresoever he attributes justification to faith alone, always includes the principal object of true faith as the sole immediate cause whereby of men justifiable, because actually partakers of God's graces, we become actually justified or absolved, his comment upon these words of Moses, *Abraham believed God,*

[z] Cum hoc loco propheta nomine fidei et persuasionem sive assensum firmum mentis, et fiduciam sive spem comprehenderit, certum est apostolum quoque dum ait, *Justitia Dei in eo revelatur ex fide in fidem*, sic accepisse fidem, ut utrumque complectatur. Nec detorsit apostolus, sed proprie usus est vaticinio prophetæ, ad suæ sententiæ confirmationem. Nam licet cortex literæ proponat captivitatem populi Judaici sub rege Babyloniorum, et liberationem quæ facta est per Cyrum, non tamen ille præcipuus sensus est, sed alius qui latet sub cortice literæ, qui est de captivitate humani generis sub tyrannide diaboli et liberatione quæ facta est per Christum.—Sasbout in 1. ad versum 17. Rom.

[a] Heb. x. 35—39.

and it was counted unto him for righteousness[b], doth put it out of controversy. Was it therefore such righteousness as deserved absolution or reward? Rather rewarded as such, by gracious acceptance, as is there implied. *Now to him that worketh is the reward not reckoned of grace, but of debt: but to him that worketh not*—to the loiterer or idle person? No, to him that faithfully works as Abraham did, and yet seeks salvation only by firm belief in him which justifies the ungodly—*his faith*, or rather his faith thus set upon its proper objects, *is imputed to him for righteousnesses*. But the Jesuit demands, When is it thus imputed? after grace infused, or while it remains inherent, or at the first infusion only? Not after grace infused, by which (in his divinity) he ceaseth to be impious. Was Abraham then destitute of inherent grace before he believed the promise concerning Isaac? So some Romanists[c], consequently to their church's erroneous interpretation of scripture, have avouched,

[b] Rom. iv. 3, 4, 5, 6.

[c] De verbis Pauli major est difficultas, non desunt, qui existiment, Abrahamum tunc primum justificatum esse a peccatis, cum credidit Deo, promittenti filium, et cum de eo dictum est: *Credidit Abraham Deo, et reputatum est ei ad justitiam.* Ita docet Anselmus in Comment. ad cap. 4. ad Roman. et eandem sententiam indicare videtur S. Augustinus Præfat. in Ps. xxxi. cum ait exponens hunc locum: Ergo ex fide justificatus est Abraham, et si opera non præcesserunt, tamen sequuta sunt. Et siquidem hæc opinio vera esset, nulla esset in Paulo difficultas. cæterum non auderem dicere, Abrahamum non fuisse multo ante justificatum, quam de eo dictum sit, *Credidit Abraham Deo*, &c.

Dico igitur, Paulum usum esse exemplo Abrahæ, non ut significaret, Abrahamum tunc primum justificatum fuisse a peccatis, sed ostenderet, non justificari impium ex operibus sine fide et gratia Dei factis, sed ex fide et gratia Dei. Nam si Abraham justus, non est factus justior ex operibus sine fide.

Igitur apostolus ad Rom. iv. loquitur de prima justificatione, qua quis ex impio fit justus: tametsi ad probandum eam non fieri ex operibus, sed ex fide, exemplum petat a secunda justificatione, qua quis ex justo fit justior. Quare Paulus et Jacobus consentiunt omnino in exemplo Abrahæ, et verbis Mosis

whom Bellarmine dares not follow. Of Bellarmine therefore we demand, why St. Paul should instance in Abraham, his purpose being, as he and all his fellows agree, only to shew that the first justification is not attained by works, but by faith? For inferring this conclusion, the justification of Rahab had been more fit: for in St. Paul's dialect she received the messengers, by faith; being, as Bellarmine grants,
747 destitute of all grace before. But thus he answers: "As Paul, when he spake of the first justification, brought the example of Abraham, which belonged to the second, to prove, *a majori*, that no unjust man is justified by works without faith, seeing just Abraham was not made more just by works without faith, so St. James, when he spake of the second justification, (whereby a just man becomes more just,) brought in the example of Rahab, which was pertinent to the first justification, (whereby an impious or unregenerate man becomes just,) to shew, *a majori*, that a just man is made more just by works, and not of faith only; seeing Rahab of an harlot was made just by works, not by faith only. For it is very probable

intelligendis, quamvis ad varias conclusiones probandas illis utantur.

Porro sicut Paulus, cum loqueretur de prima justificatione, attulit exemplum Abrahæ, quod erat secundæ, ut probaret, a majori, non posse impium justificari ex operibus sine fide: si Abraham justus non est factus justior ex operibus sine fide: sic Jacobus cum loqueretur de secunda justificatione, attulit exemplum Rahab, quod est primæ justificationis, ut probaret a majori, justum fieri justiorem ex operibus, et non ex fide tantum; si Rahab ex meretrice facta est justa ex operibus et non ex fide tantum. Nam probabile est valde, Rahab usque ad illud tempus, quo suscepit nuncios Josue, fuisse non solum meretricem, sed etiam infidelem: sed ab eo tempore credidisse in Deum, et opere illo misericordiæ præparatam fuisse ad justificationem, ita ut bonum illud opus ex fide factum, non fuerit meritorium simpliciter justificationis, sed imperfecte et de congruo, ut supra diximus de dispositionibus ad gratiam.—Bellarm. lib. 4. de Just. cap. 18.

she was not only an harlot, but an infidel, before such time as she received the messengers; but from that time to have believed in God, as being prepared to justification by that work of mercy, yet so as that good work done by faith was not simply meritorious of justification, but imperfectly, and by way of congruity."

5. Surely this author's ill-will unto us was greater than either the love or reverence he bare unto St. Paul, upon whose words, lest they should seem to favour our cause too much, he labours to fasten a meaning as ridiculous, as thwart and contradictory to his purpose, as the devil himself could have devised: howbeit, to acquit himself from suspicion of partiality, or particular spleen against St. Paul, he spares not to father a sense and meaning altogether as foolish upon St. James, as if the like palpable abuse offered to him had been a satisfaction sufficient for the wrong done to his fellow apostle. The reader in the mean time cannot but hence take notice, unto what miserable plunges our adversaries in this point are put, when the sons are thus enforced violently to stumble against their mother fallen, by dashing against the stone of offence to men Jewishly minded, but the only sure foundation of life to such as seek salvation aright; as also, how one absurdity, suffered to pass by public authority, emboldens inferiors to forge licenses for a thousand. The Trent council[d], ignorant of any better, hath given fair hints unto her children, for reconciling the former seeming contradiction betwixt St. Paul and St. James, as they expressly do:—that St. Paul, when he affirms we are justified freely by faith without works, must be understood of the first justification, whereby we receive grace without any worth or merit precedent; St. James, when he affirms we are justified by works, and not by

[d] Sess. 6. c. 8. et 10.

faith alone, implies the increment of grace or righteousness in the godly. But what had St. James to do with this second justification, whenas the parties whom he proposed to refute had altogether erred from the first? did he intend they should accumulate justifications as we do degrees in schools, and be twice justified at once? Suppose he did, yet must the second justification go (in order) before the first? or admitting
748 he spake ambiguously or indeterminately of both, and authorized the church, when any controversy should arise, to dispose of his voice for either as she pleased, yet what instance could worse befit the second justification whereto the Romish church applies his meaning[e], than Rahab, who till that time, as Bellarmine grants, was not only an infidel but an harlot, and therefore an impious person destitute of grace? and if she were justified, or obtained the grace of justification, by this work done in faith without grace, as the same writer glosses upon this text, how shall we reconcile him to the Romish church which hath peremptorily determined, that the grace of justification is not obtained by works, and to this purpose cites that of Paul, *If it be grace, then is it not of works: otherwise grace should be no grace?*

Unto this difficulty, which thus divides the tongues of Babel, our answer is easy, and consonant to the perpetual voice of God's Spirit: Rahab was justified, according to St. James's mind, (that is, presumed as just or justifiable,) as well by works as by faith, because her works were a necessary part of that inherent righteousness which must be in every one that lives by

[e] Gratis autem justificari dicamur, quia nihil eorum, quæ justificationem præcedunt, sive fides, sive opera, ipsam justificationis gratiam promeretur. *Si enim gratia est, jam non ex operibus: alioquin,* ut idem apostolus inquit, *gratia jam non est gratia.*—Concil. Trident. Sess. 6. cap. 8.

faith: for though we live by faith only, yet only the just so live. This no way contradicts St. Paul, because she did not seek salvation by works, but did therefore work, that she might lay sure hold on God's promises only by faith; which is always as unable or unapt to justify, to sue for grace, or apprehend God's mercies aright, as it is to work when occasion is offered. More repugnant is this distinction of justification first and second to St. Paul's mind or purpose: or suppose, though he did not intend or acknowledge it, his discourse notwithstanding might admit of it; there is less reason why his words should be retracted, as Bellarmine doth, to the first justification, than why those words of St. James, *of works a man is justified, and not of faith only*, should be extended to the second; or if Paul's might in part be appliable to it, David and Abraham, which he makes the main ground of his dispute, are the most unfit instances that could have been chosen in all the scriptures: Abraham, our adversaries grant, was just before his belief of that promise, which was imputed to him for righteousness; yet then rejustified, not by works, though not without faith, as Bellarmine minceth, but by faith without works, as the apostle strongly and peremptorily infers. For to believe God's promises concerning the birth of Isaac was the sole act of faith; yet by this act was Abraham justified, not the first time, as Bellarmine grants: wherefore faith without works did justify him the second time, unless he take justification otherwise than St. Paul there doth. And if this very same scripture which saith *Abraham believed God concerning Isaac's birth, and it was imputed unto him for righteousness*[f], were, as St. James avoucheth, again fulfilled in the offering of Isaac, he was justified the third time

[f] James ii. 23.

only by believing God, not by his work never accomplished, if we take belief and justification in the same sense the Holy Spirit by the mouth of Paul doth in the Epistles to the Hebrews and the Romans. Though to offer up Isaac in sacrifice were a work, yet did Abraham offer him only by faith; because faith only impelled him to this work; yea by the very same act of faith which had been imputed to him for righteousness: *He considered* (saith St. Paul) *that God was*
749 *able to raise him up, even from the dead; from whence also he received him in a figure*[g]. And as he staggered not at the first promise concerning his birth through unbelief; so neither did he now dispute with God about the lawfulness of his act, nor reason how he should be raised again[h]. Justified he was at both instants by his belief, not as terminated to his work, or to the possibility of Isaac's birth and resurrection, but as through them it found access to his birth, death, and resurrection, whom Isaac prefigured. Having performed God's will in obeying his command to sacrifice his only son, he patiently expected the promise concerning his Redeemer, whose incarnation, whose sufferings and exaltation are objects of faith, not of

g Heb. xi. 19.

h Videtur etiam promissio, quæ scribitur cap. 15. intelligenda de posteritate multiplicanda secundum numerum stellarum, per semen, in quo benedicendæ essent omnes nationes terræ. Quod si contendas, (cum illo capite non fiat mentio illius seminis quod est Christus) textum tantum loqui ad literam de carnali posteritate; præsertim cum apostolus in sequentibus tantum urgeat, fidem de corporali posteritate, *qui contra spem* (inquiens) *in spem credidit*, &c. Respondere licet ad propositam difficultatem, fidem de qua loquitur Genesis, tametsi non esset de Christo ut objecto innixam tamen fuisse fidei vel fiduciæ de Christo: vel si de eo nondum acceperat expressam revelationem, certe innixam fuisse misericordiæ Dei paratæ hominibus. Et similiter sentiendum est de aliis quibusvis promissionibus corporalibus: quod fides quæ circa illas versabatur Deo placuit, sed in illis in quibus erat fides sive fiducia misericordiæ divinæ. Sasbout in cap. 4. ad Rom.

works; effected by God, and not by man, although, to the like application of their benefits, the like works as were in Abraham be most necessary, seeing true belief of this promise, as in the first section[i] was declared, virtually includes the same mind in us that was in Christ, a readiness to do works of every kind, which notwithstanding are no associates of faith in the business of justification. *Not to be weak in faith—not to doubt of the promise through unbelief—to be strengthened in faith—to be fully persuaded that he which had promised was able also to perform*[k], were pure acts of faith, (though virtually including works,) as proper thereto, as forcibly excluding all other virtues from sharing with it in this business, as can possibly be conceived; yet, (saith the apostle,) even for these acts late mentioned, *it was imputed to him for righteousness.* How preposterous then, and basely shuffling, are the glosses put by Bellarmine upon the apostle in this place, as if his purpose had been to shew, that the impious and unjust could not be justified by works only, because Abraham, though just before, was not made more just by mere works without faith, whenas he levels his whole discourse to the clean contrary point maintained by us: that seeing righteousness was imputed to Abraham by faith and not through works, none after him should in this life at any time, whether before or after the infusion of grace, or inherent righteousness, presume to seek or hope for like approbation from God, otherwise than only by faith. Thus much the apostle hath as fully and plainly expressed as any ingenuous reader can desire: *Now it was not written for his sake alone that it* (to wit, the strength and full assurance of his faith) *was imputed to him for righteousness; but also*

[i] Chap. 8. [k] Rom. iv. 19, 20, 21.

for us, to whom it (the like faith) *shall be imputed for righteousness, if we believe in him that raised up Jesus our Lord from the dead*[m]. The ground of the apostle's reason or similitude here mentioned (wherein the force and strength of our argument is included) supposeth all our righteousness, whether actual or habitual, should be as unapt to attain everlasting life or salvation, (which is the end of all graces bestowed upon us,) as Abraham's decrepit body was to produce so many nations: yet as he, only by believing God, who was able to effect thus much and more, obtained the promise, and was blessed with more children from Sarah's dead womb, than the most fruitful parents that lived before, or should come after them; so we, only by like firm belief in the same God *which raised up our Lord Jesus Christ from the dead,* shall be partakers of the promise made in him, heirs of eternal life; whereto seeing our inherent righteousness hath no proportion, it must for this reason still be sued for, as a mere gift of God, further exceeding all desert of any supernatural grace in us, than the mighty increase of Abraham's seed did the strength of his decayed nature.

6. The first spring of all Romish errors in this argument issues out of their general ignorance of St. Paul's phrase, amongst many of whose sayings, seeming hard and incompatible with their school conceits, that, Romans iv, *of God's justifying the impious and ungodly*[n], ministers greatest offence, and causeth them to invert

[m] Rom. iv. 23, 24.

[n] This speech of St. Paul is but paralleled to that of St. John, 1 John i. 8: *If we say that we have no sin, we deceive ourselves, and the truth is not in us*; as the justification whereof St. Paul speaks consists in the acknowledgment of our sins required by this apostle in the words following; *If we acknowledge our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*

the course of their divinity quite contrary to the apostle's method. To pronounce him just that is internally impious and unjust, cannot, in their school-learning, stand with God's truth: but to make him, which ere while was by nature unjust and impious, inherently and perfectly just, by plentiful infusion of grace, is an argument (as they deem) of his goodness, no disparagement to his justice; as perchance it were not, might we judge of his purpose to save sinners by the rules of human reason, never consulting the canons of life. But if we conceive of God's grace by his comments in whom it dwelt in great abundance, this very conceit of being justified by its inherence includes extreme antipathy to the nature, and utterly perverts the right use of it; as to restrain the same apostle's speeches to the first justification, or prime infusion of inherent righteousness, (which is the necessary consequent of the former error,) is contradictiously to contest with the Spirit by which he uttered these divine oracles: for, *if believing him which justifies the impious, were imputed for righteousness unto Abraham,* after he had been for a long time more righteous than the ordinary sort of God's saints or elect, Abraham all this while unfeignedly believed himself to be a sinner, no way justified in himself, but seeking to be justified by him, who if he shew not mercy unto sinners whiles they are sinners, all mankind should utterly perish. Against this poisonous leaven, wherewith the Pharisee first, and the Romanist his successor since, hath infected the bread of life, and tainted the first-fruits of God's Spirit, St. Paul prescribes that catholic antidote[o]— *There is no difference: all have sinned, and are deprived of the glory of God; and are justified freely by his grace, through the redemption which is in*

[o] Rom. iii. 23.

Christ Jesus. Abraham was all his lifetime comprehended in this catalogue, and is made by the apostle, as a perpetual, so a principal instance of that final resolution—*Therefore we conclude that a man is justified by faith without the deeds of the law*[p]. Was he then in no sort justified by works? Yes, he might boldly contest, as Job did, and every godly man yet safely may, with others, for integrity of life and plenty of works, in which he might justly rejoice or glory, *yet with men, not with God*[q]. In this sense, their resolution which say, we are justified by works before men, not before God, is most true, and warranted by that place
751 of St. Paul; only let them not hence deny, or occasion others to forget, that such integrity or comparative righteousness inherent, is necessarily presupposed to justification in the sight of God, and doth not only declare our faith or justification to men; seeing it implies a contradiction in the unanimous tenet of all reformed churches, to admit faith precedent and works only subsequent to the justification whereof Paul here speaks. His drift and scope in that third and fourth to the Romans is only this: that although men may be truly just and holy in respect of others, and rich in all manner of works that are good, as Abraham was thus far known and approved, not by men only, but by God; yet, when they appear before his tribunal who best knows as well the imperfection as the truth of their integrity, they must still frame their supplications *sub forma pauperis,* yea, *sub forma impii,* always acknowledging themselves to be

[p] Rom. iii. 28.

[q] Rom. iv. 2. Works proceeding from grace inherent justify only in respect of men, yet thus far they justify us, not before men only, but before God: nor is it possible for any man not thus far justified by working grace, to make the right plea of faith, whereby justification properly taken, that is, final absolution, is attained.

unprofitable servants; always praying, Lord, forgive us our sins, and be merciful to us miserable sinners. The only complement of all inherent righteousness possible in this life, is this perpetual unfeigned acknowledgment of our unrighteousness, whereby we are made immediately capable of his righteousness which alone can cover our sins, as being alone without all stain or mixture of impiety. The like unfeigned acknowledgment of their sins, or faithful plea for mercy, the hypocrites, or men devoid of faith or grace inherent, cannot possibly make, as shall anon be declared. This absolute necessity and utter insufficiency of works, or righteousness inherent, to justification in the sight of God, is as perspicuous from the apostle's instance in David, who had resolved this doubt, *Lord, who shall dwell in thy tabernacle? who shall rest in thine holy mountain?* with St. James—*He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart*[r]. He had pronounced a blessing *to the man that walketh not in the counsel of the wicked, but setteth his delight in the law of the Lord*[s]—shall we imagine such a man to be without works? *The Lord* (as he adds[t]) *knoweth the way of the righteous;* which is as much as St. James meant by justification, as much as was said to [u]Abraham upon that fact, by which, as the apostle saith, he was justified. For that God should *know their ways* implies his approbation of their persons, for men upright and entire, in respect of hypocrites and fruitless hearers; of their works, for such as he requires in the parties to be justified by him. Were they therefore justified, or finally acquitted, by or for their works? If finally acquitted, then blessed likewise for them. Now in opposition to this Pharisaical conceit, St. Paul, directed by the Spirit, who

[r] Psalm xv. 1, 2. [s] Psalm i. 1, 2. [t] Ver. 6. [u] Gen. xxii. 12.

best knew the Psalmist's full meaning in every passage, upon what occasions, and unto what point he spake directly, brings in David himself, deriving the blessedness usually pronounced in scriptures to the entire and upright in heart from God's mercies, as from its only true and immediate cause, not from their uprightness or integrity, with which it hath connexion only final, (as being applied only to parties thus qualified,) none original. [v] ***To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David declareth the blessedness of the man, unto whom God imputeth righteousness without works, saying,*** [x] ***Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man unto whom the Lord imputeth no sin.*** The man then *in whose spirit is no guile* (for of such the Psalmist speaketh) is justified, not because of his sincerity, but because the Lord im-
752 puteth not that sin unto him which he still unfeignedly acknowledgeth to be in him, continually praying, *Lord, enter not into judgment with thy servant;* always confessing, *Lord, in thy sight no flesh living shall be justified*[y]; to wit, otherwise than by not entering into judgment, or by non-imputation of his sins. Thus you see even the best of God's saints seek justification only by faith, with St. Paul, and yet require thereto, with St. James, *pure religion and undefiled in the sight of God even the Father.*

7. This reconcilement of the seeming contradiction between these two apostles hitherto prosecuted, doth voluntarily present itself to such as consider the several occasions of their writings, and take not their speeches as they now lie most commodiously for application unto modern oppositions; for one and the same

[v] Rom. iv. 5, 6, 7, 8. [x] Psalm xxxii. 1, 2. [y] Psalm cxliii. 2.

physician to prescribe medicines much different to diseases altogether diverse, or quite contrary, would neither impeach him of unskilfulness or unconstancy. The very contrariety of their errors with whom these two apostles had to deal, would draw speeches from any one of us, that should severally intend their refutation, in form as contradictory as theirs be, yet both fully consonant to the truth, because rightly proportioned to their opposite ends.

The Jew, whose heresy St. Paul labours to avert from the Romans, and to root out of the Galathians, looked for a Messias immediately to crown the conceited perfection of their works with honour on earth and glory in heaven, not one that should be the end and perfection of the law, to free them from the curse it had brought upon them, or to reconcile them unto God by his righteousness. To beat down this pride, there was no remedy possible besides faith in Christ, no method so available as that he useth; first setting forth the heinousness of sin, and necessity of its inherence, whose consideration might deject them; afterwards pressing God's mercies in Christ offered to all that would deny themselves, confess their sins, and by faith unfeigned rely on their Redeemer's satisfaction. St. James disputes against the opposite error of the libertines, who presumed the merits and perpetual mediation of Christ to be not only most necessary, but in themselves sufficient to save all that did apprehend them as true, although destitute of such works as their calling required, and as God's decree exacted for the effectual application of Christ's all-sufficient merits; which for this reason are scarce mentioned by this apostle, because magnified they were, though not too much, yet amiss, by the parties whom he refutes. Their contempt, or wanton inverting of God's graces

offered, or in part received, was no less heinous or preposterous, than if Bartimeus, or others in his case called by our Saviour, in hope to recover their sight, should have desired him rather to have made such a new sun as might make blind men see, without any internal light in the eye, or alteration in the organ of sight. Not by any necessity of nature, but by the will and purpose of the Almighty, grace and righteousness inherent, though imperfect, are as necessary for effectual adherence or union to Christ, as the crystal humour of the eye, or right constitution of the whole organ, is for perception of colours or light external. Hence is the seeming inconvenience arising from St. James's causal form of speech (ἐξ ἔργων δικαιοῦται ἄνθρωπος) easily answered. For, the immediate and principal cause presupposed, it is usual to
753 attribute a kind of causality to the qualification of the subject, though requisite only as a mere passive disposition, without which the principal or sole agent should want his efficacy. To one demanding why the moon should be eclipsed, when the earth is directly interposed between it and the body of the sun, this form of speech would neither be improper nor impertinent—Because the moon hath no light but what she borrows from the sun. Yet if the question were absolutely proposed, why the moon were eclipsed, as no other answer would serve, so this alone were sufficient—Because the body of the earth (which is not transpenetrable by any light) is directly interposed between the sun and the moon. Or if it be questioned how the Israelites being stung with serpents were saved, the reply is good and formal—By the sign of salvation which God had erected. But some, we may suppose, died after it was erected: what was the reason? They did not steadfastly look upon it. Shall we then absolutely say,

the Israelites were saved, not only by this sign of salvation, which God had given them, but by their eyesight, as it was a faculty or quality inherent? This was a qualification indeed so requisite in the subject to be healed, that such as were without it were deprived of ordinary means of preservation; yet none, to speak properly and absolutely, were saved by their eyesight, but only by the object of their sight, or rather by both, as they had relation to him whose victory over the great serpent and grand enemy of mankind the manner of the brazen serpent's erection represented. This last instance will apply itself unto the point in hand. Works, or righteousness inherent, include no other causality of justification or salvation than the Israelites' eyesight did of their safety; their presence, notwithstanding, and precedence, is in the same rank or order necessary. Christ only is the true and immediate cause of healing us from the sting of death, as the brazen serpent was of the Israelites' temporal recovery from the sting of deadly serpents. Thus much of the agreement between St. Paul and St. James: now of the agreements and differences betwixt the Romish church and ours.

CHAP. VII. 754

Of the Differences betwixt us and the Romish Church concerning Justification, or the right Use or Measure of Grace, or Righteousness inherent.

1. BOTH grant God's decree or purpose to justify sinful man to be an act of mere mercy. Final absolution or approbation they make no act of mercy, but rather of justice in God, because it presupposeth absolute righteousness in us. Both grant Christ to be the sole meritorious and proper efficient cause of that grace which is first infused: whose reparation or in-

crease is, by their doctrine, partly of grace, (because the foundation of it was mere grace precedent,) partly of [z]debt, because they merit these additions by right use of their free-will. Whence they cannot, without contradiction, hold Christ to be the sole meritorious efficient cause of their second justification, or that grace whereby they become more just, or better approved in the sight of God. But about the use or importance of this term *justification* in St. Paul's writings, we dissent. They contend it implies as much as to be inherently just or righteous. Many learned protestants have copiously shewed it to be a law phrase, equivalent to absolution from the sentence of justice, acquittal, or the like. To their allegations, notwithstanding, a wayward papist will not yield, because it is sometimes taken in that sense their writers allege, as may appear by our late instances; or albeit we could by evidence of circumstance or otherwise convince their understandings, that it hath the same value with St. Paul as with modern protestants, yet subtle wits (whereof the Romish church hath plenty) would redeem the disadvantage, and recover their former footing, by producing more instances of men absolved through the uprightness of their cause, than we bring places wherein the word *justification* is taken for absolution, or free pardon of men, otherwise obnoxious to condemnation. [a]Phinehas' resolute and zealous fact *was imputed to him for righteousness*, and did justify or absolve both himself and the host

[z] Si quis dixerit, hominis justificati bona opera ita esse dona Dei, ut non sint etiam bona ipsius justificati merita; aut ipsum justificatum bonis operibus, quæ ab eo per Dei gratiam, et Jesu Christi meritum, cujus vivum membrum est, fiunt, non vere mereri augmentum gratiæ, vitam æternam, et ipsius vitæ æternæ, si tamen in gratia decesserit, consecutionem, atque etiam gloriæ augmentum; anathema sit.—Concil. Trident. Sess. 6. canone 32.

[a] Num. xxv. 8.

of Israel from the abomination committed by one of his brethren with the Midianitish woman, not by non-imputation, but by positive depulsion of the crime or guilt, whose infection would otherwise have seized on him through connivance or neutrality. Let the Romanist therefore be as wayward as he list, or take justification in what sense he pleaseth, that every son of Adam is by nature the son of wrath, destitute of the glory of God, and liable to the sentence of condemnation, he neither doth nor can deny; that every son of wrath must by his almighty Judge be absolved from the sentence of death, before he can be admitted unto life eternal, he must upon the same necessity grant. The point then in which, will he nill he, we must join issue, is, What should be the true immediate and next cause of this final absolution, aught within us, or somewhat without us? By the immediate and next cause, we understand such a cause as is necessarily accompanied by this effect, and without whose participation this effect neither doth nor can befall any; such a cause, as whosoever is partaker of, is by participation of it forthwith absolved; such a cause, as whoso can probably hope to be partaker of, may upon 755
the same degrees of probability hope for final absolution; such a cause, as whoso doubts or fears lest he shall never be partaker of in this life, must upon the same terms doubt or despair of his absolution or salvation. We deny he affirms righteousness inherent to be such an absolute cause (as hath been notified) of absolution or remission of sins, of justification howsoever taken. Here it will not be amiss to advise the reader of a school-trick, which one that comes fresh from the arts would easily refuse, though put upon some grave divines by the Romanist. The question (saith Bellarmine) should be proposed, not, as Chemni-

tius doth, of the cause for which, seeing that implies the efficient, but of the cause by which we are justified or absolved, that is, of the formal cause of justification or absolution. Christ's righteousness they grant to be the efficient or meritorious cause for which, not the formal by which our sins are remitted or we justified. They are indeed bound to assign a formal cause by which we are truly just, because they hold us formally just in the sight of God; and seeing they teach remission of sins to consist in the extirpation or expulsion of them, they may in congruity affirm that sin is formally, at least immediately, remitted by habitual grace or righteousness inherent, and remitted by Christ only as the efficient cause which meriteth this measure of grace, in the same form of speech that the schools tell us, that cold is expelled out of the water by the fire, as by the efficient, but formally or immediately by the heat which the fire produceth in the water. Although perhaps it may be a question, whether the expulsion of cold out of the water, or of sin out of our bodies, (consonantly to their doctrine,) can have any proper formal cause, or only an efficient by resultance; but to demand of us what is the formal cause of justification by which our sins are formally remitted, is as if we should ask one of their young pupils what were Latin for *manus*. Justification, taken (as we do it) for remission of sins, not by inherent righteousness, or aught within us immediately incompatible with them, but by the external merits of Christ, is a form or entity as simple as any formal cause can be, and simple or uncompounded entities can neither have formal causes, or aught in proportion answering to them. Wherefore, as I said, it is either the folly or knavery of our adversaries to demand a formal cause of their justification, that deny themselves to be for-

mally just in the sight of God. For so to be just, and to be just only by acceptance, or non-imputation of unjustice, are terms as opposite as can be imagined. He alone is formally just which hath that form inherent in himself, by which he is denominated just, and so accepted with God; as philosophers deny the sun to be formally hot, because it hath no form of heat inherent in it, but only produceth heat in other bodies. To be formally just we for these reasons attribute only unto Christ, who alone hath such righteousness inherent in himself, as by the interposition of it between God's justice and sinful flesh, doth stop the proceeding of his judgments, as Phinehas' zeal did stay the plague, otherwise ready to devour the host of Israel. Our adversaries, in that they acknowledge inherent righteousness to be the sole formal cause of justification, do by the same assertion necessarily grant it to be the sole true immediate cause of remission of sins, of absolution from death, and admission to life. This is the only point from which they cannot start, at which nevertheless whiles they stand, they may acknowledge Christ come in the flesh, crucified, dead, and buried, or 756
perhaps ascended into heaven, but deny they do the power of his sitting at the right hand of God, the virtue of his mediation or intercession, and more than half evacuate the eternity of his priesthood, as shall be shewed after this brief explication of our assertion.

2. When we teach justification by faith, and not by works, our meaning is, by the doctrine of faith we are bound to acknowledge and confess that Christ Jesus by his eternal priesthood (whose offices in their several places shall be expressed) is not only the sole meritorious cause of all graces or righteousness inherent, requisite to final absolution, but, these supposed in the party to be absolved, he is likewise the sole immediate

cause of final absolution or justification. The latter part of this assertion may admit this illustration. Suppose a man not destitute of other senses, yet ready every moment to droop or fall into some deadly fit, unless his spirits were refreshed by pleasant music, we might truly say, one in this case did live by the sense of hearing, (for deaf he should quickly die,) yet were music the sole immediate cause of his preservation, without actual application of whose sound, even this sense itself, by whose means his spirits refreshed better enable his other senses to their proper functions, would forthwith fail him. In this sort do sinful men draw life from Christ by faith alone, by which likewise, and not by works, we are said to abide in him as being united in spirit to him, albeit by abiding so united, our other faculties are strengthened and vivificated to bring forth the fruits of righteousness. The former instance, notwithstanding, doth not exemplify the first part of our assertion; for music only continues life natural, which is supposed to have another original. But if we speak of life spiritual maintained by faith, (and of which faith itself is a part,) it was originally and wholly derived from Christ, on whom faith, and all other graces whatsoever, *tam in fieri quam in facto*, as well in the first production as during the time of their continuance and preservation, depend as essentially and perpetually as the light of the moon, or other participated or reflected splendour, doth on the brightness of the sun. Nor may we imagine that this borrowed and variable righteousness in us, though thus depending on the Sun of righteousness, is or can be, even whiles it remains without eclipse, or in such fulness as in this life the best men at any time are capable of, sufficient for the time being to acquit or absolve us, if God

should enter into judgment with us. This strict dependence of such righteousness as we have on Christ's righteousness presupposed, faith is said to justify us, not by any effects in us derived from him, but by its transeunt acts reciprocally lifting up our hearts to the fountain whence grace and spiritual life doth flow, and reflecting the beams or rays of our minds thus illuminated unto our mystical Head, still deriving virtue from his crucified body to stint the deadly issues of sin, not utterly to expel all relics of unrighteousness. For when we take the eyes of faith off him, albeit the habit of faith and other graces remain as entire in us as ever they were, the very memory of transgressions past, or the sight of sins inherent, whilst we look on them, dejects us. According to this different aspect, even the best men living, whilst this brittle glass of mortality and mutability is in running, may be subject to the like subalternation of hopes and fear the exiled poet hath expressed:

Spes mihi magna subest dum te, mitissime Cæsar, 757
Spes mihi, respicio dum mea facta, cadit[b].

Strength to my hopes doth still accrue,
Whilst Cæsar's mildness I do view:
But mine own facts whilst I behold,
My heart doth fail, my hopes grow cold.

But though sin may often sting us by fits, and bring us almost to death's door by vicissitude of despair or dismay, yet we recover as presently by faithful looking on the glorious Author, as the Israelites did by beholding the visible sign of salvation.

3. The controversy hitherto proposed and declared, in as scholastic form as our English tongue well can bear, may be reduced in fewest terms, and fittest for

[b] Ovid.

popular instruction, unto the right use and immediate end of faith, and other sanctifying graces. We of reformed churches, with unanimous consent of heart and mind, believe and teach, (and thou, O Christ, our Lord, our life and strength, give judgment out of thy throne of majesty, whether not more agreeable to thy mind, than she which sits as queen of heaven, and brags as if she were thy best beloved spouse, or her children do,) that our faith, our hope, and charity, or whatsoever pledges of thy Father's love and favour towards us we through thy merits have obtained, were given us, not to alter, but to better that plea we made before we had them. Being by nature the sons of wrath, and groaning under the heavy burden of our sins, with tears and sighs, by thy precious blood, by thy death and passion, we daily besought him for them: and shall his goodness in giving them slake the fervency of our wonted desires or supplications, whenas we seek grace only to the end we may find and truly taste his mercy? Thou hast taught us, *Not every one that saith, Lord, Lord, shall enter into the kingdom of heaven, but such as do the will of thy Father which is in heaven*[c]; and his will, as the apostle witnesseth, they only do which obey it in all things, omitting no commandment when occasion is given, taking no occasion to break or violate any. Shall we, then, enter into the kingdom of heaven, because we thus far do thy Father's will, and in some measure observe his commandments? Rather, without such observance we shall not, we cannot enter therein; yet, when we have done all this, we are still unprofitable servants. To what use then doth our inherent righteousness, or observance of God's commandments, serve us? If sincere that have been, and unfeigned,

[c] Matt. vii. 21.

though imperfect, yet the faith which brought it forth will make a sincere and faithful plea for mercy in the day of trial, in which he that hath been an hearer only and no doer of the law, or hath done in part what God would have done, but not sincerely nor faithfully, because it was his will and pleasure, but out of humour, natural affection, or hypocrisy, shall cry, *Lord, Lord*, and shew many tokens of God's love and favour towards him in hope to better this present suit for mercy, yet shall not be heard. Why? Either because he never had any true pledge of God's favour, or did not use such as he had aright; because as his works have been, such now are his prayers, presumptuous, unfaithful, or hypocritical; such as cannot obtain any other answer of God than that, *Depart from me, I never knew thee.* It shall not boot him to make proof that he hath given his goods to the poor, 758
or his body to the fire; that he hath healed the sick, cast out devils, and wrought other wonders in Christ's name, unless his faith have quelled all trust, all pride or glory in these gracings, wholly set on God's mercies in Christ; from whose apprehension, unless these other acts or exercises (though of mercy) sprung, they are not truly done in faith; but springing thence, we cannot be so ready to do them as having done them to renounce all trust or confidence in them. For whiles we compare these slender, yet sincere effects of our love and thankfulness to him, with his infinite love and mercy towards us, (whereon true faith always looks whiles it conceives them,) the sight of them causeth greater humility for the present, and more hearty sorrow for sins past, than we could have conceived, if we had not done them; as the sight of Zerobabel's temple finished, did make the ancients of Israel weep, because the perfection and glory of the

former was more lively represented to their senses by this visible and semblable model, than by the ruins, mere absence, or imperfect reparations of it. To be able to sound the depth of many conclusions better than others can, gives stayed and settled judgments a more distinct and complete measure of the knowledge they wanted, than fantastic or shallow wits can have. For this cause solid learning always contracts verbal knowledge, and superficial skill in any faculty dilates men's estimates of themselves, and puffs them up with pedantical conceits of their own worth. And seeing all our knowledge in this life, though of matters natural and near at hand, is every way imperfect; the increase of it is always unnatural and monstrous, unless the more we know, the better we know our imperfections, and be humbled with a more sensible feeling of our wants. Now inasmuch as the fruits of life do never take so kindly as the fruits of knowledge in any son of Adam since he made that impious and erroneous choice, and every man's own experience can teach him that his practick faculties or performances come still short of his speculative notions or apprehensions of what is good, and fit to be done; we are by this twofold reason enforced to take the unfeigned acknowledgment of our imperfection in working, and serious distrust both to our works and ourselves, as no way justifiable or approvable in the sight of God, but for the perfect and complete righteousness of Christ Jesus, for an essential branch of that uniformity before required in true and saving faith. The growth of these particulars is like the growth of twins: the more firm and lively faith we have, the better and more sincerely we work: the more unfeignedly and faithfully we renounce all confidence in our works and ourselves, the more faithfully we renounce all confidence in these,

the more earnestly we seek after salvation only by Christ; of whose all-sufficient sacrifice, and righteousness, fully satisfactory of God's law and meritorious of mercy, our righteousness inherent, though imperfect, gives us a truer taste than unbelievers can have. Thus the weaker we are in ourselves, the stronger we are in him.

4. The former question, about the use of grace, depends upon another betwixt the Romanist and us, about the measure of inherent righteousness. They make the increase and growth of grace not to perfect, but utterly to abolish the nature of it, by converting it into righteousness inherent, as well for quantity as quality, acceptable of itself to God without his favour or indulgence. We (as the name imports) make it 759
always subordinate unto gracious acceptance, and seeing we take it only as a pledge of divine favour, whereof we stand perpetually in need, as it is first given, so we desire it may be increased, only to the end we may more constantly and faithfully sue for mercy, and seek divine approbation aright. Of our edification in Christ, faith is not the foundation only, but the roof, unto which all other graces have the same reference that Hur and Aaron had unto Moses. The best service even charity itself can perform is to underprop the hands of faith, lifted up unto the throne of grace, from which the sentence of absolution must proceed. Directly contradictory to this declaration, saith the Romanist, faith justifies only as it disposeth us to the attainment of charity, which is the formal cause of justification, the complete form of such perfect righteousness inherent as is the only immediate cause of salvation. Charity, though given for Christ, is to him the crown of faith, reaching heaven by its own perfection; to us, not charity only, but faith itself, as it is

part of our imperfect righteousness inherent, is footstool to itself in the act of justification, or whiles it pleads for mercy. Nor was any son of Adam for the least moment of time ever so righteous, but the actual mediation of Christ, or interposition of his sacrifice, secluded from his trial at the tribunal of God's justice, he might, besides all his other sins, justly have been condemned for not stirring up the gifts and graces of the Spirit, or not right using them to his glory that gave them. Thus much every conscience that hath tasted of God's mercy and goodness in Christ will be ready to confess; and this truth, now delivered by us, was in effect the doctrine of the learned and religious Bucer, in his conference at Ratisbone with our adversaries[d]: "Although he that is justified hath righteousness through Christ inherent; the faithful soul notwithstanding doth not rely on it, but only on the righteousness of Christ wherewith we are endowed; without which there neither is nor can be any righteousness."

[d] Et si is qui justificatur justitiam accipit et habet per Christum etiam inhærentem, tamen anima fidelis huic non innititur, sed soli justitiæ Christi nobis donatæ, sine qua nulla omnino est, nec esse potest justitia. Bucerus (et si qui alii) in libello ablato Carolo Quinto Imp. Ratisbonæ, et in colloquio Actisbon: Bucerus ergo (ut constat ex ultimo colloquio Ratisponensi) cum oblatæ essent ei propositiones quædam quas author colloquii appellat ambiguas, et inter quas prima propositio erat, fidem justificationis initium esse, sic respondit: Hoc si intelligatur, de justitia inchoata, quæ fide, spe, et charitate, cæterisque virtutibus hic comprehensis constat, recipimus: hanc enim justitiam dicimus donum esse, et novam in Christo creaturam, quam fide sana percipimus, primamque ejus partem esse fidem ipsam. Cum neque amare Deum, neque bene de eo sperare possimus, nisi fide eundem cognoverimus. Hanc tamen inchoatam justitiam non esse eam, qua justi sumus apud Deum, ita ut propter illam vita æterna nobis debeatur; cum ex parte tantum, et imperfecta sit, nec legi Dei satisfaciat, dum hic vivimus, ideo aliam in nobis, nempe Dei justitiam esse, qua Christo Domino confidamus et fiducia salutis confirmemur. Vasquez in 1. 2. tom. 2. disput. 204. cap. 2.

A more full declaration of his opinion in controversy, Vasquez[e], out of the same conference, hath ready gathered to our hands: "When certain propositions, which the author of that conference calls ambiguous, were brought unto him, amongst which this was the first, Faith is the beginning of justification; his answer was, If this speech be meant of inchoated righteousness, (renovation of the mind,) which consists in faith, hope, and charity, with other virtues, we admit: for such righteousness we grant to be a gift, yea, a new creature in Christ, of which we participate by faith: yea, faith is the first part of it, seeing we can neither love God nor conceive true hope in him, unless we first know him by faith. This righteousness of renovation, notwithstanding, is not that by which we become so righteous in the sight of God, as life eternal should be due unto us for it, seeing it is imperfect, and cannot satisfy the law of God during the time of this mortal life; another righteous- 760
ness is required, to wit, the righteousness of God, through which we have confidence in our Lord Christ, and are established in the assurance of salvation."

The like resolution, or state rather, of this controversy, he gathers out of Chemnitius' words, as they are related by his adversary Tiletan: "[f]We teach

[e] Et in colloquio ultimo Ratisponensi post propositiones catholicas, quas ipse Bucerus adversas vocabat, fol. 31. pag. 2. in colloquio, quod habuit cum Maluenda secretario imperatoris Caroli V: ponuntur hæc verba ipsius. Idcirco non possum fateri justitia inhærente quamvis fide, spe, et charitate constet, nos justificari justosque esse: quia imperfecta est; nec legi Dei satisfacit.—Vasquez ib.

[f] Excipio etiam Kemnitium ut est apud Tiletanum in apologia pro Concil. Trid. c. de justitia, qua justificamur, ubi refert hæc verba illius. Non docemus credentes sine justitia justificari, quia talem justificationem Deus pronunciat esse abominationem, Proverb. xvii. et Isaiæ v. sed dicimus necesse esse ut in justificatione intercedat, et interveniat justitia, non quidem qualiscunque sed talis, quæ in judicio Dei

not that believers are justified without righteousness, for such justification God himself hath pronounced to be an abomination in his sight, (Prov. xvii. 15. Isa. v. 23); but we think it necessary that in justification righteousness should intercede or interpose, and that not every sort of righteousness, but such as is sufficient in the judgment of God, such as is worthy of eternal life. Now seeing that righteousness, which consists in the internal renovation of our minds, by reason of carnal imperfection and uncleanness adherent, is not such, necessary it is there should be another righteousness, through whose intervention or intercession we are justified in the sight of God."

5. From this learned writer, the divines of Colen[g]

sufficiens, et digna sit, ut justa pronuntientur ad vitam æternam. Quia igitur nostra interioris renovationis justitia propter adherentem carnis imperfectionem, et immunditiem non est talis, oportet aliam esse justitiam, qua interveniente, et intercedente justificemur coram Deo. Ubi hic hæreticus fatetur justitiam nostram immundam esse; atque ideo docet esse minus sufficientem, ut per se posset immunditiem peccati tollere, et purgare. Quæ sane sententia hæretici hujus valde notanda est, pro his, quæ disp. 204. contra aliquos viros catholicos dicemus, qui admissa justitia inhærente remissionem peccati, et offensæ Dei in favorem ipsius Dei, tanquam in proximam causam formalem revocant. Conabimur enim ostendere hanc opinionem a sententia Kemnitii parum videri diversam.—Vasquez eodem tomo. [tom. 2. disp. 202. cap. 1.]

g Justificamur a Deo justitia duplici, tanquam per causas formales, et essentiales. Quarum una et prior est consummata Christi justitia: non quidem quomodo extra nos in ipso est, sed sicut et quando eadem nobis (dum tamen fide apprehenditur) ad justitiam imputatur. Hæc ipsa ita nobis imputata justitia Christi, præcipua est et summa justificationis nostræ causa cui principaliter inniti et fidere debeamus. Aliter vero justificamur formaliter, per justitiam inhærentem: quæ remissione peccatorum simul cum renovatione Spiritus Sancti, et diffusione charitatis in corda nostra, secundum mensuram fidei uniuscujusque, nobis donatur, infunditur, et fit propria; atque ita per fructus Spiritus exercetur, efficiturque in nobis propria quædam justitia, qua afficiamur. Cui tamen inhærenti justitiæ (quod sit imperfecta) non innitimur principaliter: sed ea tanquam interiori quodam experimento certificamur, nobis (qui talem renovationem spiritus nostri in nobis sentimus, et ex-

and many schoolmen, acknowledged by the Romish church for her children in other points, did but a little dissent, as the Jesuit grants; and their words are so plain, that every one may see, might these men have been chief delegates in this cause, the controversy had been quickly ended. The only difference can be picked by this curious inquisitor is but this: Chemnitius and Bucer made our inherent righteousness (as he wrongfully charges them) a sin, the divines of Colen made it only imperfect, or no righteousness without the merits of Christ, to which it served but as an instrument; by their confession, Christ's righteousness was not only the efficient or meritorious cause, for whose sake this righteousness inherent was bestowed upon us; but the form which did so consummate it, that is, our justification, was accomplished by addition of his righteousness unto ours. Unto this opinion, amongst the rest, even [h]Pighius himself, who made so light account of original sin, did subscribe, not induced thereto (as is pretended) with the sweet discourses of his adversaries, but with the evidence of the truth they taught. Indeed Pighius, consequently to his error concerning the nature of original sin, did hold

perimur) remissionem peccatorum factam, et Christi consummatam justitiam nobis imputari, atque ita Christum per fidem in nobis habitare. Antididagma Colon: de justificatione hominis cap. per quas causas justificemur. Hereunto they adjoin another declaration so well consorting with our church's doctrine, as no man not desirous of contention can dissent, either for the matter or manner of it. Nihilominus hoc loquendi modo, non adscribimus, neque fidei, neque charitati, efficientiam justificationis quæ soli competit Deo: non etiam meritum ejus, quod soli debetur Christo, non fidei aut charitati, aut ulli aliarum virtutum, tametsi omnes gratuita quædam Dei dona sunt. Sed confitemur hæc esse media quædam, quibus operetur Deus in nobis suam justificationem. Colon. ibid.

[f] Vide Vasquez tom. 2. in 1. 2. quæst. 113. art. 2. disput. 204.

our righteousness inherent imperfect only for the quan-
761 tity; whereas Chemnitius and Bucer did hold it insufficient besides for the quality; not that it was a sin, but that it had sin so adherent, as it could not make us clean and pure, though but in imperfect measure, in God's sight. We will be content to take these divines mentioned with that troop of most famous schoolmen, as well ancient as modern, expressly yielded us by Vasquez, as more than fully sufficient, either for worth or number, to oversway the authority of such latter pontificians, as in the conference at Ratisbon, or Auspurge, or in that book exhibited unto Charles the Fifth before the Trent council, maintained the contrary opinion now established. Unto the Trent council's authority, because it hath determined for these latter and obscurer against the former schoolmen and us, we will oppose the authority of scripture, and principles of faith directly acknowledged by all, but indirectly overthrown by the council's decree. In examining of which it may excuse our boldness, that so many of their writers should, without censure, before, and some (I take it) since the promulgation of it, teach the contrary. "The sole formal cause of justification is the righteousness of God, not by which he is righteous, but whereby he makes us righteous; to wit, that wherewith once endued we are renewed in the spirit of our mind, and are not only reputed just, but truly denominated just, as indeed we are, by receiving righteousness, every one, according to that measure which the Holy Spirit imparts unto us as he pleaseth, and according to our several proper dispositions or cooperations[i]."

[i] Demum unica formalis causa est justitia Dei non qua ipse justus est, sed qua nos justos facit, qua videlicet ab eo donati, renovamur spiritu mentis nostræ, et non modo reputamur, sed vere

The formal cause, or, if that be not enough, the sole formal cause, of our justification, is righteousness inherent, which, as the Roman Catechism[k], set out by the authority of the same council, in plain terms avoucheth, must be so perfect, as to leave no stain or blot of sin inherent in us, able to present our souls (if I mistake not the meaning of it) truly glorious, at least splendent and beautiful in the sight of God. Whatsoever else I have charged their doctrine with, they willingly grant to be necessary consequences of the council's determination, and condemn us as heretics for contradicting them. And lest we should suspect it might be a matter not altogether unpossible for the Trent Fathers to err in that peremptory decree, late Jesuits would persuade us, it were a matter altogether impossible for God Almighty, although he should use his absolute power, to justify us by any other means than the council hath defined.

Some in their church, of no meaner note than the famous Victoria and Melchior Canus, with other of Aqui-

justi nominamur et sumus; justitiam in nobis recipientes, unusquisque suam, secundum mensuram, quam Spiritus Sanctus partitur singulis prout vult, et secundum propriam cujusque dispositionem, et cooperationem. Quanquam enim nemo possit esse justus, nisi cui merita passionis Domini nostri Jesu Christi communicantur: id tamen in hac impii justificatione fit, dum ejusdem sanctissimæ passionis merito per Spiritum Sanctum charitas Dei diffunditur in cordibus eorum, qui justificantur, atque ipsis inhæret, unde in ipsa justificatione cum remissione peccatorum hæc omnia simul infusa accipit homo per Jesum Christum, cui inseritur, fidem, spem, et charitatem. Nam fides, nisi ad eam spes accedat et charitas, neque unit perfecte cum Christo, neque corporis ejus vivum membrum efficit.—Conc. Trid. Sess. 6. cap. 7.

[k] Est autem gratia, quemadmodum Tridentina synodus ab omnibus credendum, pœna anathematis proposita, decrevit, non solum per quam peccatorum sit remissio, sed divina qualitas in anima inhæreus, ac veluti splendor quidam, et lux, quæ animarum nostrarum maculas omnes delet, ipsasque animas pulchriores splendidioresque reddit.–Catech. Trid. part. 2. de Baptis. cap. 2. sect. 50. Vide Conc. Trid. cap. 7. Sess. 6. sub finem.

nas' followers, (public professors too,) were not ashamed or afraid to teach that grace inherent did not make us just or acceptable in the sight of God by its mere entity or quality; that the value or estimate of it did depend upon the will and pleasure of him that gave it, content to accept or pronounce us, once partakers of it, as just and holy, though not such in ourselves, or through the
762 inherent virtue of it; as money is valuable, not for the nature, physical properties, or the quantity of the metal, but for the prince's estimate whose image and superscription it bears. One corollary of this conclusion, gathered by these authors themselves, was, that the entity or quality of grace might increase without any necessary increase of the value or estimate of it with God, as the king's majesty, if it should please him, might make the same portion of silver which now goes for a shilling to be current but for nine-pence, or, rather, make that piece as large as the shilling, though retaining the same value and inscription it now bears. We shall perchance no way cross these professors' tenet, but only better illustrate our own, if we say, As it is not the legal instrument, (though bearing the seal or inscription royal,) but the prince's will and pleasure, thereby authenticly testified, which frees the malefactor from sentence of condemnation; so neither is it grace or righteousness inherent, (though these be the image and character of our righteous Judge,) but the mercy and free pardon of our God proclaimed indefinitely to all the penitent, but sealed to every faithful soul in particular by those pledges of the Spirit, which finally absolves us from the curse laid upon us by the law, and instates us in the promises of the gospel. In both pleas, the sanctified soul useth faith and all other graces, or parts of righteousness inherent, no otherwise than a penitent malefactor

would do the instrument wherein the prince's pleasure is contained, if he were to plead his cause before the prince himself, in whose presence, (though with ordinary judges they will sometimes be too bold,) I presume, no malefactor would stand upon terms of integrity, or present innocency, because he had his pardon under seal, seeing that was given him to plead for mercy, not for justice. Not altogether different from these exemplifications of our assertion, some schoolmen, though seeking to come as near the Romish church present tenets as they could, thought it no inconvenience to hold, that the grace whereby men become truly and inherently just, was not of its own nature absolutely incompatible with all degrees or relics of sin; in respect of which, we might stand in need of God's favour and mercy after communication of grace. But this and the like opinions are utterly destroyed, root and branch, by the thunderbolt of the former decree, and their authors and followers censured by Vasquez[1] for holding it but as pos-

[1] Hoc præmisso, contra prædictam sententiam rationibus agendum est: prima autem ratio sit. Si gratia et justitia nobis inhærens possent esse simul cum peccato, etiam per potentiam Dei absolutam, sequeretur quicquid ejusmodi nobis inhæret, non esse veram justitiam, nec tale nomen mereri. Nam si quicquid nobis inhæret secum sinit esse injustitiam, et sordes peccati, efficitur illud ex se non esse munditiam, et innocentiam animi: nam munditia, et immunditia nec per potentiam absolutam Dei simul esse possunt: vera etenim justitia talis esse debet, ut ipsa sit animi munditia, et innocentia vitæ, eo quod suapte natura reddere debet immaculatos, et innocentes eos, qui antea maculati, et nocentes erant; quumque ut prædicta opinio fert, nostra justitia id non efficiat sine extrinseco favore, et acceptatione Dei; consequitur ex seipsa sublato omni favore, et acceptatione Dei non esse veram justitiam, et sanctitatem. Quæ enim justitia, et sanctitas excogitari potest, quæ non sit ipsa animæ mundities, et innocentia? aut quis justus, et sanctus, qui hoc ipso non sit innocens, et immaculatus? hanc autem repugnantiam justitiæ inhærentis cum peccato, et macula illius videtur ostendisse Joan. 1. canonica cap. 3. illis verbis. *Omnis, qui in eo manet, non peccat;* et infra, *Omnis, qui*

sible to the absolute power of the Almighty to replenish our souls with grace, and not take away all stain of sin; for that any relics of the one should lodge in the same breast with the other, implies a contradiction in his divinity: which vain surmise shall be refuted when we come to handle the nature of sin, and the necessity of grace. How frivolously he allegeth that of St. John, *Whosoever is born of God sinneth not*, to this purpose, the reader may perceive by the true interpretation of that place in the chapter following.

763 6. For the time, I would request as many as fear the shipwreck of faith and conscience, to rest contented with this short discovery of two rocks, against which all that follow the Trent council's direction inevitably dash. The first, an evacuation of Christ's priesthood: for, by their doctrine, after grace is infused, and remains inherent, a man may be justified, saved, and glorified, without any more reference to him than Adam in the state of integrity had. Christ (say they[m]) hath restored unto us what we lost in Adam. What was that? Inherent righteousness; so we grant with the ancient. But in what measure? In as full and perfect as Adam had it before his fall, or without admixture of corruption drawn from his loins? So far the Romanists seek to extend the authority of some Fathers. The best use and end then of

natus est ex Deo, non peccat, quia semen Dei manet in illo (nempe justitia) *et non potest peccare, quoniam ex Deo natus est*, videlicet quamdiu gratia Dei manet in illo.—Vasquez in Primam Secundæ, tom. 2. disp. 204. cap. 4.

[m] Itaque veram, et Christianam justitiam accipientes, eam, ceu primam stolam pro illa, quam Adam sua inobedientia sibi et nobis perdidit, per Christum Jesum illis donatam, candidam, et immaculatam jubentur statim renati conservare, ut eam perferant ante tribunal Domini nostri Jesu Christi et habeant vitam æternam.—Concil. Trident. Sess. 6. cap. 7.

grace in his construction, is, to pass over the everlasting covenant of grace in Christ, that we may recover the state which our first parents forfeited. This is the most immediate and necessary consequence of the Trent Fathers' determination; for if habitual grace be (as they decree) the sole formal cause of justification, that once gotten will exclude all necessity or use of any other cause or means of reconciliation or acceptance with God. Agreeable hereto, as Vasquez[m] disputes at large, they admit no application of Christ's merits, but only in the collation of gifts inherent, or infusion of charity. Admitting then one of their church should remain in the state of habitual grace a week or two before his death; let us suppose, (as for disputation's sake, or sure trial of a true formal cause, it is lawful, by their rules given to this pur-

[m] Si dicant adversarii ideo peccatum non remitti sola justitia inhærente sine favore et condonatione, quia sine illa non habet veram, et completam rationem justitiæ, præter absurda, quæ capite præcedente contra illorum opinionem intulimus, alia etiam non minora sequuntur. Primum est imputationem seu applicationem meritorum Christi ad nostram justificationem, et remissionem peccatorum non solum fieri in ipsa donorum infusione, et auxiliorum communicatione, sed etiam post ipsam infusionem justitiæ ad hoc ut peccata remittantur. Hoc autem absurdum esse probari potest primo ex Concil. Trid. Sess. 6. cap. 7. Ubi cum dixisset unicam formalem causam nostræ justificationis esse justitiam nobis inhærentem secundum propriam cujusque dispositionem et causam meritoriam esse ipsum Christum, ne videretur excludere a nostra justificatione applicationem meritorum ejus, sed debitum ei locum assignaret; cum passim dici soleat, nos justificari meritis Christi, inquit, Quanquam enim nemo possit esse justus, nisi cui merita passionis Domini nostri Jesu Christi communicantur, id tamen (nempe quod applicentur merita Christi) in hac impii justificatione fit, dum ejus sanctissimæ passionis merito per Spiritum Sanctum charitas Dei diffunditur in cordibus eorum, qui justificantur, atque ipsis inhæret. Docet igitur concil. applicationem meritorum Christi, fieri eo ipso, quod ex meritis ejus nobis dona tribuuntur, quæ infusione recipimus, et cum non dicat alio modo, et momento, nempe post infusionem fieri hanc applicationem; plane ostendit, tunc solum, et eo solo modo fieri. Vasquez, tom. 2. in 1, 2. quæst. 113. art. 2. disput. 204. cap. 3.

pose, to suppose any impossibility,) that Christ had never been incarnate, crucified, raised from the dead, or set at the right hand of God; the former party notwithstanding should be as certainly saved, as he can be by belief of all these articles, and become heir infallible of as great glory and felicity as we hope for by incorporation into Christ's body. Nor doth Christ (if their opinion may stand) sit at the right hand of his Father to make intercession for us after grace is infused, or whiles we retain it, but that it may be infused, and recovered if it should chance to be lost. Now what heresy was there ever broached more blasphemous against Christ than this, which abolisheth the principal part of his mediation? what could more directly evacuate that great mystery of the true and real union betwixt the Head of the church and the members?

By this doctrine, neither are our persons in this life reconciled to God, nor our nature exalted to dignity in the life to come, by being united to Christ, but immediately by our inherent righteousness, without any intermediation of his person, his sacrifice, merits, or other benefit of his passion, as any cause at all or
764 bond of our union or acceptance with God after the infusion of grace, which is the only formal link betwixt the divine nature and ours: whence it necessarily follows, that our human nature must (though by another kind of union, and less measure of an inferior grace) be as immediately united to God, as immediately approved for just, as immediately meritorious of glory, as immediately capable of God's presence, as Christ was. Might not that great schoolman[n], (for such I

[n] Ingenue fateor denominationem justi fieri posse a justitia extrinseca ipsius Dei quamvis denominatio omnipotentis non possit fieri, nisi ab intrinseca forma, qualis est potentia ipsius,

have ever accounted Vasquez,) with less danger to his soul, or repugnancy to this great mystery (whose truth directly to deny he durst not) or other tenets maintained by him, have granted, that as Christ is truly reputed holy, not only from the holiness formally inherent in his human nature, but from the unction of the Deity or uncreated holiness, whereto he is hypostatically united; so might all partakers of such faith as St. Paul ascribes righteousness unto, be truly and properly called and reputed righteous in the sight of God, from the absolute righteousness of Christ as man; to whom they are by the same faith, though not hypostatically, yet truly united by such a mystical but real union, as may without solecism ground, as well this denomination, as our title or interest in God's favour. More consequently, by much, to his own positions, might Bellarmine likewise have granted, that as we are truly the sons of wrath by nature, albeit every lineament of God's image in us be not quite razed, but rather all or most much defaced by Adam's sin, made ours partly by real propagation, but more principally (in his doctrine) by imputation,

qui omnipotens vocatur: utor autem ratione proposita, nempe quia denominatio justi, et quælibet alia denominatio extrinseca non potest fieri ab extrinseca forma sine affinitate aliqua, et connexione, id quod supra probatum est: hanc autem esse non posse inter justitiam Dei, et omnes homines, nisi per unionem hypostaticam, facile inductione monstrabo.—Vasquez, tom. 2. in primam secundæ disp. 202. cap. 3.

Many arguments he brings, which conclude very probable against Osiander's opinion, or such as deny any measure of inherent righteousness requisite to justification, whose error sufficiently refutes itself, unless the favourers of it will affirm that we are justified before we receive any fruits of the Spirit, for they will not (I am sure) deny, *quod ex Spiritu natum est spiritus est*, whatsoever the Spirit worketh in us is righteousness, though not able to make us perfectly righteous in the sight of God, so long as we are in the flesh, which is never altogether barren, albeit the best fruits thereof be sin.

so we become the sons of God by the Spirit of adoption, though not so powerful in us as utterly to extirpate all relics of sin, yet able so to dead the force or operation of it, as it did the remainder of God's image in us, before we were renewed by Christ. Thus, walking not after the flesh, though in the flesh, nor working sin, though sin work in us, we may through grace, or this earnest of the Spirit, but only for the righteousness of Christ, whereto we are by it united, have a more real title to be enstyled his brethren, sons of our heavenly Father, than he can have (as Bellarmine[o] objects by our doctrine he hath) to be called the son of him that is the father of lies and jesuitical equivocation. Albeit there was no guile in him, yet he bare the punishment due to our rebellions; and was not this commutation of punishment, whereby the servants of sin are acquitted, and the Lord of righteousness condemned, sufficient to make such as are in part willing to do for others as he hath done for them, immediately capable of absolution by his innocency, of reward by his righteousness? The apostle doubtless meant no less when he said, *He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him*[p].

765 7. The second point against which our adversaries

[o] Si per justitiam Christi nobis imputatam, vere dici possumus justi et filii Dei, ergo poterit etiam Christus, per injustitiam nostram sibi imputatam, dici vere peccator et quod horret animus cogitare filius diaboli. Nam adversarii concedunt, ita Christo imputatum fuisse peccatum ut nobis justitia imputatur. Bellarm. de Justif. lib. 2. c. 7.

The argument is frivolous against the doctrine we maintain, because Christ took no symbol of our sin as we do of his righteousness, though not therefore righteous (nor ourselves, but as we are united to him) of force enough against such as think we are formally just by Christ's imputed righteousness, without righteousness inherent.

[p] 2 Cor. v. 21.

dash, doth so evidently bewray their greatest pilots' unskilfulness in this haven of salvation, as every child that can repeat his *Pater noster* may easily perceive the Trent Fathers themselves did not understand it. Nor can the subscribers to this decree use that celestial prayer without plain mocking of God and Christ. This imputation needs no other proof than the clear proposal of such positions as they now all hold *de fide*. Take we then one of their catechumenies (whether destitute of faith or no it skills not) that hath not as yet attained to the first justification, (as they distinguish,) that is, one destitute of habitual grace or inherent righteousness; such a man, by their church's discipline, is permitted, or rather commanded to use this petition amongst the rest; *Forgive us our trespasses, as we forgive them that trespass against us.* What sins or trespasses doth he request should be forgiven him? Mortal especially, for their remission only is necessary to the first justification. But how must God remit them? Immediately by pardoning or forgiving them? No, they are immediately remitted by actual introduction of the contrary former grace inherent, which formally expels them out of the soul, as light (to use Bellarmine's own illustration of their positions in this point) doth darkness out of the air. Nor is there any possibility of remitting sins by other means left to Omnipotence itself, since the publication of jesuitical comments upon the Trent council's decree. What then is the full meaning or final resolution of this petition, whilst uttered by men, as yet not justified—"Lord, forgive us our trespasses," or "mortal sins?" This verily, and no other—"Lord, by infusion of thy grace, make us such as shall not need of thy pardon or forgiveness." For to hold, that over and above the infusion of that grace by which, the stain

of sin being clearly wiped out, we are made just, God's favour or condonation (q to use their Latin word with addition of one English letter) is any way requisite for our acceptance or approbation with him, is in formal terms the very opinion which Vasquez so peremptorily condemns in Canus, Nedina, Victoria, Gabriel, Richardus, Ariminensis, Scotus, and others, as contradictory to the Trent council's oft mentioned decree: and so indeed it is: for by that decree, being made formally just by grace alone, we become the immediate or formal objects of God's justice or fidelity, (now strictly bound to render us *quid pro quo*, eternal life for grace inherent,) utterly exempted from all dependence on his mercy and favour. And whereas some of their late writers, desirous to give the church all possible satisfaction, yet partly fearing openly to wrong God, or flatly to contradict his word, had granted that grace infused did quite extirpate all sin, and make us absolutely just in ourselves, but yet could not, by its nature or sole entity, obliterate all relation of trespass, or offence committed against God before we had it, as being unable to make full recompense or satisfaction for them; even this opinion is now rejected as heretical, and contrary to the council's meaning. It remains therefore that the true and full meaning of that petition in the Lord's Prayer, *Forgive*

q Non possum non mirari antiquos scholasticos quos hactenus memoravi, quod de justitia nobis inhærente ita abjecte senserint, ut veram ei adscribere formidaverint rationem justitiæ et sanctitatis inhærentis, quæ suapte natura Deo necessario placeat. Recentiores vero theologos multo magis miratus sum, quod post prælaram concilii Tridentini definitionem, quam inferius explicabo, tam exilem justitiam inhærentem justis concesserint, ut ex se non habeat virtutem tergendi maculas peccatorum, nec eas purgare valeat, nisi favore et condonatione Dei relaxentur.—Vasquez, tom. 2. in primam secundæ quæst. 113. art. 2. disp. 204. cap. 2.

us our trespasses, according to our adversaries' construction, is, Lord, grant that we stand not in need of thy forgiveness: if we suppose this petition to be 766
conceived either by men destitute of perfect inherent righteousness, or such as distrust or doubt whether they have it or no. But imagine a man could be (as I think few papists are) more than morally certain he were in the state of perfect grace; his use of the same request would be superfluous, or requisite only in respect of venial sins; albeit even these, if they imprint any uncomely mark, or aspersion never so light on their souls, must be taken away by introduction of the contrary form, as by acts of penitency, or the like, whereunto God's concourse or aid of grace is necessary: so that his desiring God to forgive him them, is but to request his help, that he may not need his favour. And though in their esteem but a light one, yet a pretty mockery of God it is, that after infusion of grace, they should not stand in need of his mercy, or imputation of their Redeemer's righteousness, either for remitting or taking away of the stain of mortal sins, or the punishment due unto them; and yet, after God hath done all, and Christ's mediation, as far as concerns them, fully accomplished, most of them be most highly beholden to the pope, not only in this life, but after death, for releasing the punishment due to venial and petty sins.

8. Some part of the first difficulty [r]Bellarmine

[r] Quinta objectio, Christus mediator est non solum in prima reconciliatione, sed etiam postea in toto vitæ nostræ tempore, ergo semper egemus intercessione Christi, ac per hoc semper peccamus, legemque transgredimur, alioqui post primam reconciliationem Christus otiosus esset. Hoc argumentum commune est Calvino, Philippo, Kemnitio, et aliis, qui inde concludunt si qua est in nobis legis impletio, illam non tam esse operum, quæ respondeant perfectioni legis, quam fidei, quæ perpetuo apprehendit remissionem. Bellar. lib. 4. de Justif. cap. 14.

(from what place of Calvin, Melancthon, and Chemnitius I remember not, he expresseth not) hath thus proposed; "Christ is our Mediator, not only in our first reconciliation, but during the whole time of our life, in which regard we always stand in need of his intercession, and consequently always sin and transgress the law, otherwise Christ after our first reconciliation should be idle, but so he is not," saith Bellarmine. "First, because he always ministers strength and grace, by which we do good works. Secondly, he purgeth our daily and lighter sins, and his blood cleanseth us from all sins. Or if through transgression of the law, we fall away from our state of righteousness; he nevertheless is still the propitiation for our sins, and reconciles us, not only seven times, but seventy times seven times to his Father, if, converted by his grace, we address ourselves to serious repentance. Therefore we make not Christ an idle mediator, in saying the law may be fulfilled; but our adversaries truly make his benefits uneffectual when they teach, that the excellency of his obedience could not effect that the justification which is by the law should

Respondeo, Christus semper nobis mediator est, nec unquam est otiosus, idque duplici ratione, primo, quoniam semper nobis vires et gratiam subministrat, per quam bona opera faciamus. Ideo siquidem recte comparavit se ipse viti et nos palmitibus. *Ut enim palmes non potest ferre fructum, nisi manserit in vite*, et succum traxerit ex vite, *sic nec nos nisi manserimus in Christo*, et spiritum hauserimus ex ipso.

Secundo, quoniam peccata nostra quamvis levia et quotidiana ipse purgat, et sanguis ejus emundat nos ab omni peccato. Et si forte legem prævaricando a justitia excidamus ipse nihilominus propitiatio est pro peccatis nostris, et non septies, sed septuagies septies nos Patri reconciliat, si per ejus gratiam conversi serio pœnitentiam agere incipiamus. Itaque non facimus nos, qui legem impleri posse dicimus, Christum Mediatorem otiosum, sed vere faciunt adversarii Christi merita inefficacia, cum docent Christum tam insigni obedientia id efficere non potuisse, ut justificatio legis impleretur in nobis.—Bellarminus ibidem.

be fulfilled in us." Whatsoever he thought, it was safest for him to profess as he hath written, because the [s]Trent Fathers, for conclusion of that session, accurse all that should say their resolutions in this point did rather disparage, than set forth the excellency of Christ's sacrifice, or the worth of his merits. But the more merciful Bellarmine makes his God, the readier to forgive our frequent trespasses, the greater still is their former mockery; seeing every time they repeat that petition, they implicitly, yet necessarily 767
include these appurtenances—Lord, make us such as we shall not need of thy forgiveness. The excess of divine majesty in respect of princely dignity presupposed, their mockery of God in suing for restoration of grace, after relapses into mortal sin, may for the quality be resembled by imagination of some great favourite in the court, after many bountiful rewards for little or no service, falling to rob or steal, and lastly craving pardon in these or like terms: "I have grievously offended against your crown and dignity, but by your wonted grace I beseech you, bestow as good perferment on me, as before I had, and amends shall quickly be made for all the wrongs I have done unto my fellow-subjects: you shall not find matter of death in me again, so long as your bounty towards me lasts; that I shall not commit some petty sins of wantonness, quarrelling, drinking, swearing, I hope your highness will not expect; for these are not against

[s] Si quis dixerit per hanc doctrinam catholicam de justificatione a sancta synodo hoc præsenti decreto expressam, aliqua ex parte gloriæ Dei vel meritis Jesu Christi Domini nostri derogari, et non potius veritatem fidei nostræ, Dei denique ac Jesu Christi gloriam illustrari, Anathema sit.—Concil. Trident. Sess. 6. can. ult. Such peremptoriness is usual with them, when partiality or proud affection overbears the secret working of their conscience, labouring to reclaim their error. Vide lib. 3. sect. 2. c. 4. parag. 22.

your law but besides it." The insolency of this imagination in a malefactor (could an earthly prince know the heart whence it issued) would make his former offence, in itself and course of common justice, meritorious of death, altogether uncapable of mercy, otherwise easy to have been obtained. And is it either less exclusive from God's favour, or more provocative of his severity, to beg such grace at his hands as shall wipe out all former reckonings wherewith he could charge us, or having promised sincere obedience to the law, to elude the Lawgiver with that distinction, without which [t]Bellarmine thinks our writers' arguments to prove the fulfilling of the law impossible can hardly be answered. "They," saith he, "which grant (as Vega doth) venial sins to be against the law, are enforced to hold, that to keep the law

[t] Quarta objectio. Nemo potest vitare omnia peccata, cum scriptum sit Jacobi ii. *In multis offendimus omnes:* et 1 Joan. i. *Si dixerimus quia peccatum non habemus, nos ipsos seducimus.* At qui legem omnem impleret, nullum haberet omnino peccatum: igitur fieri non potest, ut lex omnis a nobis etiam cum fide et gratia, impleatur. Respondeo, Abhoc argumento, quod valde Kemnitius urget, non tam facile se expediunt qui concedunt peccatum veniale esse proprie contra legem, ut Vega lib. 11. in concilium cap. 20. coguntur enim dicere, legem non esse impossibilem, non quod tota simul servari possit, sed quod servari possit major ejus pars, et a meliori parte fiat denominatio. Sed videndum est illis quid respondeant apostolo Jacobo dicenti. *Quicunque totam legem servaverit, offendat autem in uno, factus est omnium reus.*

Solida igitur responsio est, peccata venialia, sine quibus non vivimus, non esse peccata simpliciter, sed imperfecte, et secundum quid, neque esse contra legem, sed præter legem, ut S. Thomas recte docet in 1. 2. quæst. 88. art. 1. hinc enim omnia cohærent. Nam *qui offendit in uno,* prevaricans videlicet unum præceptum, *factus est omnium reus,* et injustus simpliciter constituitur, et tamen *in multis offendimus omnes,* quia tametsi nihil facimus contra legem, tamen multa facimus præter legem. Et *qui natus est ex Deo non peccat,* transgrediendo legem, et tamen *si dixerimus, quia peccatum non habemus,* nihil videlicet præter legem faciendo, nos ipsos seducimus, et *veritas in nobis non est.*—Bellar. lib. 4. de Justif. cap. 14.

is only possible, inasmuch as only the greater part of it may be kept, whence the denomination is indefinitely attributed to the whole; but what can they say to that of James, *He that keepeth the whole law, and offendeth in one point, is guilty of all?* The solid answer therefore (in his judgment) is, that venial sins, without which we do not live, are not sins simply but imperfectly, and in a sort; neither are they against the law, but besides the law." Such as first did apply this distinction to that purpose for which the modern Romanist now misuseth it, might perhaps be in part excused by the barbarousness of the times wherein they lived, and their ignorance in scriptures. But we have cause to fear, that Bellarmine's general skill and knowledge in them was punished by God with particular gross and palpable ignorance, or blindness rather, in thinking this quirk of wit should glue together such oracles of the apostles as without it would mightily jar and start asunder; as that of James late cited, *He that offends in one* (mortally) *is guilty of all;* and this other, *In many things we all offend,* (1.) venially: or these two of St. John, *He that is born of God sinneth not: If we say we have no sin, we deceive ourselves:* so doubtless they do, and mightily mistake both these great apostles' meaning, that think any in this life should be so righteous as not to stand in need of God's favour for absolution 768
from sins committed against his law: but of their meaning in the chapter following.

9. These discussions may inform the reader, that Bellarmine's conclusion of this controversy, wherein he may seem unto the unobservant to attribute somewhat to God's mercies in the business of justification after grace infused, was but like the first invitation of an Italian, only for fashion sake. For if his author-

ity could have moved any of his profession, after fulness of grace, to have tasted the lovingkindness of the Lord, he could not be ignorant that the Trent council had shut the door upon them. "It is the safest way," saith he[u], "to put our whole trust in God's mercies." Why so? because there is no trust or confidence to be put in our own good works or fruits of grace? No; rather because it is more easy to grow proud of our deeds, than to be assured of our sincerity in doing them. But if neither safe it be to trust in them, nor, by his doctrine, to any purpose without them to trust in God's mercies, he hath left his Roman catholics in a miserable case. What is it then they can hope or desire God's mercies should do for them? to remit their sins? How? by not imputing them? This is all they can condemn in us. What then? to set heaven open unto them without remission of sins or justification? This is more than can be laid to any heretic's

[u] Sit tertia propositio: propter incertitudinem propriæ justitiæ, et periculum inanis gloriæ, tutissimum est, fiduciam totam in sola Dei misericordia, et benignitate reponere. Explico propositionem, non enim ita accipienda est, quasi non sit homini totis viribus studendum operibus bonis, aut non sit in eis confidendum, quasi non sint vera justitia, aut judicium Dei sustinere non possint, sed hoc solum dicimus tutius esse, meritorum jam partorum, quodammodo oblivisci et in solam misericordiam Dei respicere, tum quia nemo absque revelatione certo scire potest, se habere vera merita, aut in eis in finem usque perseveraturum; tum quia nihil est facilius in hoc loco tentationis, quam superbiam ex consideratione bonorum operum gigni. Probatur igitur propositio testimoniis illis, quæ adversarii contra merita operum afferre solent. Nam quod ait Daniel cap. 9. *Non in justificationibus nostris prosternimus preces nostras ante faciem tuam, sed in miserationibus tuis multis.* Et quod ipse Dominus admonet Lucæ xvii. *Cum feceritis hæc omnia, quæ præcepta sunt vobis, dicite, Servi inutiles sumus;* hoc solum probant, quod nos dicimus, tutum esse in sola misericordia Dei, et non in operibus nostris fiduciam collocare. Quod etiam testantur publicæ preces, quas ecclesia catholica ad altare fundere solet. Nam in collecta Dominicæ quæ Sexagesima dicitur, sic orat ecclesia: Deus qui conspicis, quia ex nulla nostra actione confidimus, &c.—Bellarm. lib. 5. de Justificatione, cap. 7.

charge: none ever lived but granted justification to be a necessary gate, through which all that have sinned must enter into heaven. It remains then, the only ground of all hope or trust a Romanist can have of any good from God's mercies, must be his precedent persuasion or belief of absolute and perfect righteousness, either now inhabiting his soul, or hereafter to be obtained; that is, he must trust God, one time or other, will be so merciful to him, as he shall not stand in need of his mercy at the hour of death.

10. He that would clearly convince the Romish church or her children of a capital crime usually objected by our writers, should begin with the virtual intention of the priest, by rigid positions of their late writers, most necessarily required to the effectual working of the sacraments; for that evidently breedeth doubt; whereunto if we adjoin this absolute necessity of complete habitual grace inherent for remission of sins, it openly condemns the Trent council itself for nursing despair of salvation. In that they make such grace the sole formal cause of justification, without which, as all grant, there is no entrance into God's rest, a Romanist's trust, hope, or belief of life eternal, as possible to him, must first be terminated in the same degrees, unto so full a measure of grace or righteousness as they require, either as present, or possibly future. He that doubts (as Bellarmine confesseth most have just cause to doubt) whether he be perfectly righteous or no, must of necessity conceive equal doubt of his estate in grace. He that knows (as who throughly examining his own heart for any space together but may know) he is not able to plead 769
for his cause with God in justice, is bound to believe his present want of saving grace. He that cannot raise his heart (through consciousness of his often

transgressions much dejected) to these magnanimous hopes of ever being able to fulfil the law of God, is, (this distrust remaining,) by his blind belief of the church's infallibility in this decree, bound finally to despair of salvation, or any good God's mercies or his Redeemer's blood can do him. We are content to take Bellarmine's testimony as authentic against his fellows, that our arguments prove his former conclusion—It is safest to put our whole trust and confidence in God's mercies—the undoubted consequence whereof is, that the Trent council did err perniciously in so resolving this principal point of salvation as hath been declared. But it is a wonder to behold what miraculous reconciliations the imaginary unity of the Roman church can work in jesuitical brains. Bellarmine, whether out of fear of sharper censure, enforced to use this miserable shelter, or so dazzled with the mystical unity of the inerrable church, that he could discern no difference betwixt the Trent council's decree and his own conclusion, takes it as approved by the Roman church, because that church allows the same Collect we do upon Sexagesima Sunday. As if, because he now had captivated his understanding to think the church is always the same, and cannot err, therefore the author of that Collect must needs be the same mind the Trent council was; whenas a greater part of their best scholars, about the time it was celebrated, did in this point better accord with the Auspurge confession, than with it. Had the doctrine contained in that Collect been exhibited to the council by reformed churches, it had been as peremptorily condemned as any article of Wickliffe or Luther's doctrine; but now, seeing it hath slept so long in their Liturgy, that the sufferance of it may seem to argue a tacit consent or approbation of that church

into whose thoughts it never came, the author of it, though, for aught they know, a man as obnoxious to error as we are, and out of all question of our opinion in the point of justification, must be thought not to have erred in conceiving that prayer which the church allows; his meaning rather shall be quite contradictory to his words. More than miraculous must the composition of that body have been, which, but one in itself, should exactly have symbolized with every ingredient in old chaos; yet no less strange may the Jesuit's temper seem, (were he not *homo δίψυχος* or *πολύψυχος*,) which can infallibly believe every opinion held for this thousand years by that church, which, in respect of faith and doctrine, is but one after the same manner chaos was, one huge mass of contrarieties and confusions, in this respect better consorting with jesuitical faith, which is but a prime matter or indeficient seminary of various treachery, as the whole body of his religion is but a mere hodge-podge of distinctions.

CHAP. VIII. 770

How far the Law must be fulfilled in this Life: of the Regiment of Grace: of the Permanency of Justification, what Interruptions it may admit; how these must be repaired, or in what Sense it may be said to be reiterated: that every Sin is against God's Law, though not incompatible with the State of Grace.

1. SEEING that justification, which is by faith in Christ, so much pressed by St. Paul, presupposeth that state of integrity, or qualification for acceptance with God, whereunto St. James requireth works; or (to use his words) the fulfilling of *the royal law of liberty*, without respect of persons, or reserved indulgence to our desire; it will be necessary briefly to examine

how far the law may be fulfilled by us in this life, or (which is all one) with what measure of inherent righteousness, or sanctifying grace, that faith which only justifies must be accompanied. Now seeing the law is but the image of God's will, or of that internal law of righteousness which was in Christ, whereunto faith, as hath been said, includes a conformity; such a fulfilling of the law in this life as may witness our true imitation of divine goodness, not in good will or mind only, but in good works, is in this life not only possible but requisite: *We must be perfect, as our heavenly Father is perfect*[x]; which speech of our Saviour cannot be understood according to the measure of perfection, (nor was he himself as man so holy and perfect as God his Father,) but according to the truth of the proposition: for *vero nihil verius*, we must be as truly perfect and holy, according to that imperfect measure which our polluted nature is capable of, as God is, according to the infinite or absolute perfection of holiness: yet are we not holy after the same manner Christ was holy, or Adam in the state of his integrity: it is a very fit distinction used by divines in this argument, that there is a twofold perfection, one of parts, another of degrees; whereof the former is as necessary as the other impossible to all in this life. The perfection of parts may in general be illustrated by a child or infant, which, though wanting the strength and agility, hath the true life and right proportion of man in every part, and able in some sort to move every member it hath, though not by perfect motion. Strong and sound men in Christ Jesus we cannot be in this life, yet altogether dead, monstrous, or misshapen we may not be. Howbeit, if we apply this resemblance to the point in ques-

[x] Matth. v. 48.

tion, it better fits that opinion of the divines of Colen, which held men's righteousness inherent to be imperfect only in respect of the quantity, than the doctrine of reformed churches, which with our best righteousness admit a mixture of sin inherent: so as this perfection of parts, according to their tenets, may more aptly be compared unto a child endued with life, and rightly proportioned, yet subject to some disease or infirmity; able to walk, but depraved in all his motions, always prone to stumble or fall. The manner as well of sin's inherence in our nature after infusion of grace, as of its concurrence in our actions, shall be declared (by God's assistance) in the seventh 771
book; here we suppose, (what there shall be proved,) that while we are in the flesh we have sin in us more or less, but deprived of rule or sovereignty, where faith or grace hath gotten possession in the heart.

2. Man, as he is rightly called a little world, so hath he a true regiment in himself. His form of government in the state of integrity may be paralleled by the imaginary model of Plato's weal-public, or the Utopia; his disordered state of nature before grace infused, by an anarchy, or some out-country infested by outlaws, wherein the best are most exposed to spoil; his state of grace, by a civil or well governed kingdom or aristocracy. The best and worst bodies politic, anarchies and right ordered states, do not differ in that the one hath thieves and malefactors, and the other none, but rather (as some dialects in this land distinguish) in that the one hath reavers, the other only plain thieves; or briefly, in that malefactors cannot so bear themselves out in mischief, oversway the laws, or overrun honest men in the one, as in the other they may. The times have been, not long since, wherein if any poor man in some quarters

of this land should have followed such ravenous creatures as lived by night spoils to their dens, he should have had more to take part against him than join with him: others, knowing where their goods were, and who stole them, durst not own them, lest they should seem to challenge the felon of theft; which would sooner have endangered their lives than his, or procured the burning of their houses over their heads, or some like mischief. The honester man, and more observant of his prince's laws, the harder in those days was his case; the ordinary course which the more crafty or politic could take for their safety, was, when they saw a thief, to consent unto him, either out-putting their neighbours' goods for him to drive, or harbouring such as they could not but know to be boot-hailers. But these misorders (God be praised) are much amended; their memory, though yet fresh, fitly serves to set forth the state of the unregenerate, or mere natural man, in whom sin is always insolent and audacious, even openly to wound the soul and waste the conscience, and persecuted by the law of God or nature, rageth the more, and raiseth rebellion in the affections, seeking, as it were, to set all the faculties of the soul in combustion, rather than it should be restrained of its wonted course. The only peace and security the carnally minded thus assaulted finds, is, to offer such his conscience to sleep, and the eye of reason (which I may term faith natural) to wink at these disorders of inferior faculties, or tacitly consent unto them. But so it is not in the state of grace, which, notwithstanding, never wants sinful adherents, not only in habit or affection, but ofttimes bursting out into action, to hurt both soul and conscience; as there always have been, and ever will be, thefts and robberies, with other outrages, committed

even in the most civil and best governed parts in the land. But as in them the meanest subject that can make proof of his wrongs, or who did them, may have enow to take his part for prosecuting or attaching, and safely use the benefit of known laws for repressing or cutting off the stoutest or proudest malefactors; so the faithful heart and conscience is always resolute and bold to challenge his dearest affections of every least transgression, to repress, arraign, and condemn them. And as Carthage's often provocation of Rome cost it dearer in the setting on, than other cities vanquished by the Romans; so such delights or plea- 772
sures as have most wronged our souls, or done greatest despite unto the Spirit of grace, are kept under with greatest care, and in the end throughliest mortified by the law of faith. Even in the regiment of this little world, that axiom hath its due force, *Ex malis moribus bonæ leges nascuntur:* Every man invents peculiar laws, secret vows, or the like, against such practices or affections as have most seduced him to transgress the laws of his God.

3. Now as the state or public government is not to be scandalized with the infamy of thieves and robbers, which harbour in it, so long as the magistracy is vigilant to enact and execute severe laws for their repression; so neither are we accounted by our gracious God amongst the unjust, for these sins which often make head against us, so long as faith thus fights against them and keeps them under; able to hold such a hand over them manifested and known, as governors in a well ordered body politic do over notorious and open malefactors: not that such sins are not in their nature meritorious of eternal death, or not sufficient, if God should deal in justice to condemn us; but that in mercy he doth not impute

them, whiles thus qualified in the habit, we sue for pardon in the name and mediation of our Saviour. Thus I dare boldly say, that not the least sin against the law of God, committed after regeneration, but (were it possible for the regenerate to give indulgence to it) would (at the least) exclude them from life eternal. Nor doth this argue, as some captious reader will perhaps imagine, that a man may fall either finally or totally from the state of grace; but rather, that all impossibility he hath of not so falling, essentially depends upon a like impossibility of not continuing his indulgence to known offences, or negligence in repenting or bewailing his secret sins. Even after the infusion of faith most perfect, faithful repentance for sins committed is as absolutely necessary to salvation as the first infusion was. Nor is this heavenly pledge, while dormant, though truly dwelling in our souls, immediately apt to justify: their conceit of these great mysteries is too jejune and trivial, which make justification but one indivisible transitory act, or *mutatum esse,* from the state of nature to the state of grace; in St. Paul's divinity sure I am, it hath a permanent duration; and it is but the next step unto hypocrisy, a mere perverting of the use of grace, thus to infer—I have true faith, therefore I shall always use it aright: a wise man would rather argue thus—I have the right use and exercise of grace, therefore my faith is true, and such as will justify. As the first infusion of it fully remits our sins past, and is to us a sure pledge of God's perpetual favour, so in no case may we take it as an absolute antedated pardon for sins to come, as if they were forgiven of God before committed by us; for they are forgiven by the right use or exercise, not by the bare habit or inhabitation of faith in our souls. Into the contrary errors men

are often led, by a jealousy of coming too near the papists, if they should admit of more justifications than one. And it is true, that justification, in some sense, excludes plurality or reiteration; but we are not to deny that of all, which is compatible only with some.

We are therefore to consider there is a threefold justification: one, radical or fundamental, which is the infusion of habitual grace or faith; and this is never but one: another, actual, which I account actual supplications made in faith for the remission of sins committed, either before the infusion of faith or after. 773 What it is to pray in faith, is partly intimated before[t], partly in the end of this chapter, elsewhere more fully and purposely handled. The third is, justification virtual, which consists in the performance of that and the like precepts, *Watch and pray continually;* which cannot be meant of actual prayers, for he that so prays continually shall continually use much babbling. In this perpetuity of virtual prayer consists the permanent duration of justification, which yet hath many interruptions. A man may have the habit of faith, and yet not always pray in faith, either actually or virtually; as, he may be out of charity with his brother, or unlawfully detain goods wrongfully gotten, without present forfeiture of his estate in grace; though to pray in faith, it is impossible in the one

[t] Chap. 5. We then pray in faith, when we faithfully submit our will unto God's will, unfeignedly renouncing all our former sins or evil customs, truly denying ourselves, the world, &c. Thus affected, we may be in the actual state of grace, albeit, through natural constitution, some disease of body, or distemper of the brain, not without fear of death or doubt of salvation. If such submission of our will to God's will have been prejudiced or interrupted by entertaining some unlawful desires, or by grievous actual offences, our former temper or resolution must be reassumed or reiterated, and by reiterations we may be truly said to be actually rejustified.

case, until he be reconciled to his brother, or have freely forgiven him; in the other, until he hath made restitution of those things his conscience condemned him for keeping. The perpetuity of his virtual prayer, or justification therein consisting, depends upon the continuance of some former resolution or intention made in faith, which is not always prejudiced by minding other matters, but only by doing things forbidden by the law of God, or, as St. Paul speaks, *not of faith.* A man intending to go a journey, virtually continues his former intent, so he keep on his way without digression, albeit he actually mind not the business he goes about, but entertain such other thoughts or discourse as way or company shall afford. But if, through too much minding company or other matters, he should chance to wander, or foreslow opportunities of dispatching his intended businesses, his virtual intention is interrupted, and time lost must be redeemed with double diligence; so must such ruptures as actual sins, or omission of necessary duties, make in the perpetuity of virtual praying, or permanency of justification thence depending, be repaired with actual prayers made in faith. But here we may descry the idle curiosity of some wits, more acute than subtle, at least than sound, and rather apt, through multiplying entities without necessity, to obscure matters in themselves distinct and clear, than to clear difficulties or obscurities. For some there be which speak of faith and repentance as of two spiritual habits or graces, really, or at least essentially, distinct. It is one thing indeed to rise, another to walk, yet both immediate and proper acts of one and the same motive faculty: so is it one thing to believe, and another to repent, yet both formal acts of one and the same habit; only the latter includes a peculiar refer-

Of the distinction beteewn faith and repentance.

ence to a slip or fall, whence it receiveth a distinct name from the former, which specially imports a direct progress in the way of godliness without interruption. Better we cannot notify the nature of true repentance than by restoration of faith to its wonted throne, out of which it had for a time been justled by sinful affections, though not deposed from its sovereignty; as David was prejudiced by his son's rebellion, and for a time enforced to forsake the hill of Sion, though not deprived of his kingdom. Even such repentance as usually goes before regeneration, hath a correspondent faith annexed, the difference betwixt them only such as is between heat and calefaction, which, as some good philosophers resolve 774
us, is heat, not acquired or consistent, but only in the motion or acquisition. Or briefly to speak more fully, faith always moves unto repentance; which generally taken, may in few words not unfitly be defined to be a sorrow for sin, conceived and moderated by faith; and as the faith is, such is the sorrow, either merely moral or truly spiritual.

4. The sum of all we have delivered in these two chapters is briefly but most divinely set down by St. John, who though he use not the formal terms of justification, yet expresseth the nature of it, howsoever taken, by words equivalent, or rather more theological or significant; as, by *fellowship with God the Father, his Son Christ, and his members,* and by the fruits of it, *fulness of joy*[u]. *For being justified by faith,* (as St. Paul saith,) *we have peace with God through our Lord Jesus Christ, and rejoice in hope of his glory*[x]. *This then is the message* (saith St. John) *which we have heard of him, and declare unto you, that God is light, and in him is no darkness at*

[u] 1 John i. 3, 4. [x] Romans v. 1, 2.

all. If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another[y]. This walking in the light, as God is in the light, is that justification or qualification whereof St. James speaks, whereby we become immediately capable of Christ's righteousness, or actual participants of his propitiation, which is the sole immediate cause of our justification, taken, as St. Paul doth it, for remission of sins, or actual approbation with God. The truth of which doctrine St. John likewise ratifies in terms equivalent, in the words immediately following—*and the blood of Christ cleanseth us* (walking in the light as God is in the light) *from all sin:* not from such only as were committed before the infusion of that grace, which is the ground of our fellowship with God and amongst ourselves, the very lamp by whose light we walk, but from all subsequent transgressions of what kind soever. Now *if we say that we* (such as St. John then was, regenerate, and in the state of grace) *have no sin, we deceive ourselves, and the truth is not in us.* Even such then as walk in the light are sinners, and not just in themselves, but only as they are besprinkled with Christ's righteous blood. Nevertheless, *if we confess our sins* (faithfully), *he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness*, not from sins venial only. And is there any circumstance, either in the matter or manner of his discourse, which may occasion us to suspect the same word *sin* should not be of equal importance in both these places last cited, and that third following; *These things write I unto you, that ye sin not?* What, venially only? No, questionless, he was more desirous that they should

[y] 1 John i. 5, 6, 7.

not sin mortally; nor do the authors of this distinction deny that men regenerate may sin so grievously, as to fall both totally and finally from grace: yet saith St. John, *If any man sin*, (as there is no man that sinneth not both mortally and venially by our adversaries' grant,) *we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins*[z]. In what manner? only as he is the meritorious cause or fountain of grace whereby we are immediately and throughly cleansed? No, rather as he is *righteous*[a], and by interposition of his eternal sacrifice, even till this day, as immediate a cause of our pardon from all sins, whether past or present, as it was of our general reconcilement while it was offered. Nor did he die to procure us grace, whereby we might become 775
righteous and pure in his Father's sight, but gave us grace, that we might be purified by his death and passion: yet if sins mortal, as well as venial, (to use our adversaries' language,) be comprehended in the saying last cited, [b]Bellarmine's reconciliation of the former words, *If we say that we have no sin*[c], with this other, *Whosoever is born of God sinneth not*[d], is palpably false.

5. But if his be amiss, it will be expected we reconcile them aright; and so we may, with as great ease as perspicuity. In the latter then he speaks of habitual sin, or such indulgence to transgressions as St. James makes liable to the breach of the whole law: for by *sin* it is evident he includes as much as he had said in the beginning of that discourse[e], *Whosoever com-*

[z] 1 John ii. 1, 2.
[a] This is his title as he is our Advocate. 1 John ii. 1.
[b] Cap. 6. parag. 15.
[c] 1 John i. 8.
[d] Ch. iii. 9.
[e] 1 John iii. 4. The distinction of mortal and venial sins, or of sins besides the law and against the law, hath no ground either in St. John or St. James, but was conceived by mere ignorance of sacred dialect.

mitteth sin transgresseth also the law. Why, is there any sin which in the protestants' doctrine is not a transgression of the law? or is it possible a man should go against the commandment and not transgress it? But if some sins there be, as Roman catholics teach, only besides the law, in doing them we do not transgress the law, but rather pretergress, or go besides it. Yet seeing the Lawgiver's will was, that we should do the law, not only hear it, much less go besides it, there is no pretergression of it but is directly against the Lawgiver's will, otherwise a servant's negligence should not be against his master's will, but besides it. For tell me, O ye fools and blind, whether is more, only to omit the good deeds of the law, or to commit such as yourselves acknowledge to be besides it? Though the matter of omission may be far greater, yet for the form of the action, whence the denomination of opposition must be taken, no sin of omission can be so properly said to be against the law, as the least positive sin or transgression we can imagine. He that commits any thing disagreeable to the law, doth omit what is commanded by the law, and somewhat more, and therefore doth more properly go against the law, than he which only omits what is commanded.

But it is usually the nature of hypocrisy to place either sanctity or impiety rather in the matter, or outward act, than in the heart or affection. Far otherwise are we taught by the Spirit of truth, that it is the heart which God requireth. No matter of sin can be so light, but is, if the heart be set upon it, in the issue, deadly, and excludes from mercy: scarce any object so bad, as that the bare assent unto it, without delight or custom, is utterly incompatible with the habit of grace. Nor doth St. John in the former places, seeming contrary,

suppose any difference in the act or matter of sin, but only in the heart or habit of the sinner. Every one transgresseth the law in what sin soever, but every transgression makes not a man a lawbreaker or transgressor: this denomination is not absolutely given, but from a greater inclination or delight in doing evil than doing good. And it is clear that St. John, when he saith, *He that is born of God sinneth not*[f], useth the selfsame syllogistical term he had done before in that phrase, *ὁ ποιῶν ἁμαρτίαν, he that committeth sin*[g]. Now the word *ποιῶν*, according to the Hebraism which he follows, imports, not the act or operation only, but the habit, or rather more than habit: and the whole phrase *ἁμαρτίαν ποιῶν*, is as much as the Latin *operarius iniquitatis*, one that maketh a trade of sin, or professeth iniquity, whose service is altogether incompatible with the profession or hope of a Christian. And this was the conclusion our apostle was in both places to infer, as having taught immediately before[h], *Every one that hath this hope* (of being the son of God) 776
doth purge himself as he is pure, and in habit becomes like unto him; as on the contrary, (which is the apostle's inference likewise,) *He that commits sin*[i], *ὁ ποιῶν ἁμαρτίαν*, resembles his father the devil, whose chief delight is in doing mischief. It may be a Roman catholic will sooner believe if we send him to Maldonatus, who commenting upon the like [k]speech, *ποιοῦντας τὴν ἀνομίαν*, thus far bears witness unto the truth we teach, that the Hebrew phrase aims rather at the habit than

[f] 1 John iii. 9.
[g] Ver. 4. [h] Ver. 3. [i] Ver. 8.
[k] *Mittet Filius hominis angelos suos, et colligent de regno hujus omnia scandala et eos qui faciunt iniquitatem*, Matth. xiii. 41. Maldon. in hæc verba: Omnes qui iniquitatem exercent, et, ut ita dicam, iniquitatis artem factitant: magis enim habitus, quam actus Hebraica phrasi significatnr.

the act; that to work or do iniquity, is as much as to be an artificer or craftsmaster of iniquity.

6. But we receive not the record of man, there is another that beareth witness of it, even our Saviour, from whose mouth St. John learned both the matter and phrase of that discourse. [l] *Verily,* (saith he to the Jews,) *whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed,* from the reign of sin, not from all acts of sin. Hence did St. John take that lesson, [m] *You know that he was manifested to take away our sins; and in him is no sin.* To be altogether without sin, then, was his peculiar; but, [n] *Whosoever abideth in him sinneth not.* Not at all? So, he should not need any advocation: but he is no worker of iniquity, nor doth he sin as devils do, for whose sins Christ was no propitiation. That so the apostle meant is apparent from the parallel use of the same words immediately after reciprocally changed; [o] *He that committeth sin is of the devil; for the devil sinneth from the beginning* (that is, hath continued his apostasy or trade of sin ever since his fall). *For this purpose the Son of God was manifested, that he might destroy the works of the devil.* What were these? Delight in sin, wilful indulgence to transgressions, and such unrelenting opposition to the truth proposed as did convince the Jews, by our Saviour's verdict in the place last cited, to be the sons of the devil: [p] *Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no*

[l] John viii. 34, 35, 36.
[m] 1 John iii. 5.
[n] Ver. 6.
[o] Ver. 8.
[p] John viii. 44, 45, 46.

truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of lies. And because I tell you the truth, ye believe me not: yet which of you can rebuke me of sin? His disciples they might, because the sons of men: but in that there was no sin in him, had they been of God they might have known him to be his Son. [q]*For he that is of God heareth God's word: but they therefore heard them not, because they were not of God.* [r]*In this* (saith St. John) *the children of God are manifest, and the children of the devil: whosoever doth not* [s]*righteousness is not of God, neither he that loveth not his brother.* As this phrase, *to do righteousness,* ποιεῖν δικαιοσύνην, evidently imports not the bare acts but habitual practice of righteousness; so needs must the like phrase, ἁμαρτίαν ποιῶν, *to commit sin,* include an habitual practice or trade of sin; and yet *to commit sin,* and *to sin,* are used promiscuously, as terms altogether equivalent, in this chapter by St. John. Our former conclusion therefore is most firm, that the difference supposed by the same apostle in these two places—[t]*If we say that we have no sin, we deceive ourselves*—and, [u] *Whosoever abideth in him sinneth not*—consists not in the act or object of sin, but in the habit or affection of him that sinneth. The same 777
answer fully reconciles the like speeches of St. James. [x]*He that offends in one* (to wit, habitually or indulgently) *is guilty of all,* and yet [y]*in many things we all offend*—actually, not habitually, or out of infirmity, not with delight. But every offence, whether actual or habitual, whether of infirmity or of purpose, is

[q] John viii. 47.
[r] 1 John iii. 10.
[s] πᾶς ὁ μὴ ποιῶν δικαιοσύνην.
[t] 1 John i. 8.
[u] 1 John iii. 6.
[x] James ii. 10.
[y] James iii. 2.

directly against the law or will of the Lawgiver (for never was woman, I think, so wilful or pettish as to be offended, unless her will were thwarted or contradicted); only cases altogether omitted, (which can have no place in God,) or matters in their nature merely indifferent, can truly be said to be besides the law, or his mind that made it.

7. But perhaps that passage of scripture which first instructed, and since confirmed me in the truth hitherto delivered, will give best satisfaction to the reader. Concerning that exclamation of St. Paul, [z] *O wretched man that I am! who shall deliver me from the body of this death?* some make question: but no learned divine, I think, will demand whether David uttered that complaint of himself or of some other; [a] *Who can understand his errors? cleanse me from my secret sins:* yet was he then born of God; for unto him the *statutes of the Lord were* [b] *right, even the joy of his heart; the commandments pure, and delightful unto his eyes; his fear able to cleanse the heart, his judgments true and righteous altogether, all more to be desired than gold, yea than much fine gold;* so lively and quick was the apprehension of his faith, and yet uniformly inclined to practice. For by the commandments [c] *he was warned to* [d] *beware of sin, and in keeping them he found great reward.* But was he enabled exactly to fulfil the perfection of the law, which had converted his soul? or did he ever hope to attain to such perfection as the Romanist must, ere he

z Rom. vii. 24.
a Psalm xix. 12.
b Verses 8, 9, 10.
c Ver. 11.
d This is that which St. John saith, 1 John v. 18: *He that is begotten of God,* τηρεῖ ἑαυτὸν, *doth as it were keep a watch over his ways, and the wicked toucheth him not;* that is, he comes not within him, to endanger or overthrow him, as he doth the world, which, as the apostle saith, ἐν τῷ πονηρῷ κεῖται, v. 19, *lieth in wickedness,* or is, as it were, surrounded with evil.

can have any hope of life? to be altogether without any sin deserving death? No, this is the height of his desire: [e] *Keep back thy servant from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from much transgression*, or (as the gospel expounds his meaning) *from the reign of sin.* But freed therefrom, did he not stand in need of God's favour or mercy for remitting the scattered forces or vanquished relics of the host of sin? Rather, thus qualified, he had sure hope his prayers for mercy should be heard, yet through the mediation of the Messiah that was to come. For so he concludes; *Let the words of my mouth*, or, as the interlineary well expresseth the prophetical dialect, *Then shall the words of my mouth*, (being thus freed from the reign of sin,) *and the meditation of my heart, be acceptable in thy sight, O Lord, my rock, and my redeemer.* Thus did he of whom Christ according to the flesh was to come, after his conversion unto God, and long continuance in the state of habitual grace, expect redemption, not by infusion of inherent righteousness, in so full measure as should make him immediately and formally just in the sight of God, but by favourable acceptance of his prayers, directed, not to the throne of justice, but to the Lord his rock and redeemer. That such qualification as here he speaks of is a necessary condition of prayers made in faith, that prayers so made, whether for private or public good, are never rejected by God, is elsewhere partly, and shall (God willing) more at large be shewed. The like qualification for effectual prayers another Psalmist hath expressed, *If I regard iniquity in my heart, the Lord will not hear me: but verily God hath heard*

[e] Psalm xix. 13.

me; he hath attended to the voice of my prayer[f]. In the perpetuity of prayers or meditations, thus conceived
778 or uttered by hearts free from the reign of sin, or guilt of indulgence to secret unlawful desires, have we, without dissension doubtless from these prophets and holy men of God, placed the permanency of justification actual or virtual, which are the fruits or crown of justification radical or fundamental, the only right use and end of all grace inherent. For though faith or grace at their first infusion may assure us our sins are remitted; yet may we not take these or other pledges of God's love and favour as a full discharge or final acquittance of all reckonings betwixt him and us, but rather as a stock bestowed upon us to begin the new world with, for which, with the increase, we must still think ourselves accountable. Though it be a truth, (not unquestionable,) that a man once actually justified, or truly sanctified, cannot finally use God's graces amiss; yet is it very doubtful, whether one may not either abuse, or not use, such gifts of God, as, rightly used, or employed to his glory, might have been means infallible of justification. But this is a rule as unquestionable as true, that were it possible for a man to use any extraordinary measure of inherent grace amiss, he were to be called to a strict account, as well for all his former sins, as this abuse of his talent. The irrefragable consequence of which unquestionable truth is this doctrine we now maintain; The immediate qualification for remission of sins, is not the habit or inherence, but the right use of grace, or perseverance in prayers conceived by that faith which unites us unto Christ. If this virtual intention or

[f] Psalm lxvi. 18, 19. 1 John iii. 22: *Whatsoever we ask we receive of him, because we keep his commandments, and do those things which are pleasing in his sight.*

resolution, either by contrary acts or mere negligence, be remitted, our sins past, whether committed before the infusion of grace or after, recover their wonted strength according to the degrees of this remission; and their several weight, until we repair our slackness by fervent zeal and intensive devotion, jointly incline the mind to distrust of God's present favour or our sure estate in grace.

8. [g]What we have set down more at large was exactly figured in the sacrifices of the law, daily offered, even for such as by the law were clean, and observed God's commandments with as great constancy and devotion as any now living do. This might instruct us, that our persons become not immediately capable of divine presence or approbation by infusion of habitual grace, or freedom from the tyranny of sin; these are the internal characters of our royal priesthood, whose function is continually to offer up the sweet incense of prayers from hearts in part thus purified by faith: for by such sacrifices are we made actual partakers of that eternal sacrifice, whose virtue and efficacy remains yesterday, to-day, the same for ever. [h]It being so perfect and all-sufficient, could not be offered more than once; but through the virtue of it, the offerings of our priesthood must be continually presented unto

[g] Pertinent to this observation is that place, Rev. viii. 3, if by the angel there offering odours with the prayers of all saints upon the golden altar, we understand Christ, as most interpreters do; but (upon what grounds I know not) Ribera and Brightman differ from the rest, in the interpretation of that place.

[h] Per omnia sibi Pater in Filio complacuit, nec ulla in eo serpentis sunt reperta vestigia, nec sacerdotii ejus pœnituit Deum, quoniam sacrificium quod in cruce obtulit, sic in beneplacito Dei constat acceptabile, et perpetua virtute consistit, ut non minus hodie in conspectu Patris oblatio illa sit efficax, quam ea die qua de saucio latere sanguis et aqua exivit, et semper reservatæ in corpore plagæ salutis humanæ exigant pretium, et obedientiæ donativum requirant.—Cypr. sive Author. de Bapt. et S. Trinit.

our God. [g]Nor can we so often lift up our hearts towards heaven, but the voice of Christ's blood, never ceasing to speak better things than that of Abel's, still joins with our prayers, and distinctly articulates our imperfect sighs or mutterings, always crying, *Father, forgive them; Father, receive them to thy mercy*, seeing they are content to be partakers of my sufferings, and seek to be finally healed only by my wounds. As the
779 apostle teacheth us, *that there is given no other name under heaven besides Christ, whereby we may be saved*[h], so was it foretold by the prophet[i], that this salvation must be by calling upon his name; not by mediation of grace, or other fruits of the Spirit obtained by invocation, but by invocation of it in truth and spirit, seeing his Spirit was poured out upon all flesh to this end, that all should call upon his name, and by so calling be saved. This, though usually expressed in other terms, is the opinion of orthodoxal antiquity in this point; and if my conjecture fail me not, the dreaming fancy of a daily propitiatory sacrifice in the mass was first occasioned from dunstical or drowsy apprehensions of the primitive dialect, wherein (as all the speeches of the ancient are full of life) Christ's body and blood are said to be often offered, not in scholastic propriety of speech, but in a rhetorical, figurative, or exhortatory sense, because our daily sacrifices become acceptable to God through it, because the benefits of it are as effectually applied unto us by our faithful representations of it, as if it were daily offered in our sight.

The error of modern Romanists hence occasioned,

[g] *This man, because he endureth ever, hath an everlasting priesthood. Wherefore he is able also perfectly to save them that come unto God by him, seeing he ever liveth to make intercession for them.* Heb. vii. 24, 25.

[h] Acts iv. 12.

[i] Joel ii. 32.

is the same with that of the old heathens, which dreamed of as many gods, as they had several blessings from the Author of all goodness, who is but one.

The prebends of Colen[j] notwithstanding have made a declaration of the third sacrifice in their mass much-what to our purpose: so much of it as I have here set down needs little correction in favourable construction: howsoever, it suits very well with their forecited opinion concerning justification: how far dissonant or consonant that is unto the truth, I leave it to the reader's censure. As for the Jesuit's resolution of the same controversy by the Trent council's determination, it is but a further document of his magical faith, and that he finally useth the grace of God but as a charm or amulet, able to expel death by the full measure of it only worn or carried about, not by actual operation or right use. But what marvel if he openly renounce

j Quanquam enim sacrificium illud in ea forma qua in cruce offerabatur, semel tantum oblatum sit, et semel tantum sanguis effusus, ut ita repeti iterumque offerri non possit: nihilominus tamen consistit et manet tale sacrificium coram Deo perpetuo in sua virtute et efficacia acceptum, ita ut sacrificium illud semel in cruce oblatum, non minus hodierno die in conspectu Patris sit efficax ac vigens, quam eo die quo de saucio latere sanguis exivit et aqua. Sic beatus Cyprianus in sermone de Baptismo et manifest. Trinitat. testatur. Quapropter cum vulnerati corporis nostri plagæ pretio redemptionis semper opus habeant; ecclesia proponit Deo Patri pretium illud, in vera fide et devotione iterum, (sed figurative et spiritualiter) ad consequendam remissionem peccatorum. Non quod huic operi suo (quo videlicet commemorat et repræsentat sacrificium illud) meritum adscribat remissionis peccatorum, ut quam solus Christus cruenta sua oblatione in cruce nobis promeruit. Verum tali suo commemorativo et mystico fidei sacrificio, in quo repræsentat ecclesia, et sistit in conspectum Patris verum corpus et sanguinem ejus unigeniti, applicat sibi et accommodat magnum et inæstimabile illud donativum remissionis peccatorum quod Christus impetravit: cum accipiat remissionem peccatorum per nomen ejus qui credit in eum, Actuum x.—Antididagma Colon. de Sacrif. Miss. cap. de Consecratione Eucharistiæ et tertio Missæ Sacrificio.

Christ for his Mediator in the principal act of redemption, whenas he hath chosen the pope for the Lord, his rock, and redeemer, even for that rock whereon that church, against which the gates of hell shall never prevail, must be founded.

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CHAP. IX.

That firmly to believe God's Mercies in Christ is the hardest Point of Service in Christian Warfare: that our Confidence in them can be no greater than our Fidelity in Practice of his Commandments: that Meditation upon Christ's last Appearance is the surest Method for grounding true Confidence in Him.

LEST the end of this discourse should miss the end and scope whereto the whole was purposely directed, I must entreat the Christian reader to pardon my fear and jealousy, (which, from the reasons mentioned in the first chapter of this section, too well experienced in the temper of this present age, is always great,) lest disputation against Romish heresy cast us into a relapse of that natural carelessness or hypocrisy, whereof all, more or less, have participated; but for whose avoidance hereafter, if thine heart be affected as mine now is, and I wish it always may continue, let this meditation never slip out of thy memory: that seeing the last and principal end of all graces bestowed upon us in this life is rightly to believe in Christ, this cannot be, as the drowsy worldling dreams, the easiest, but rather the most difficult point of Christianity. The true reason why unto many not otherwise misaffected, it seems not such, is, because in this time of his absence from earth, our imaginary love of his goodness, wanting direct opposition[k] of any strong desire or resolution

[k] Read chap. 3.

to manifest the levity or vanity of it, fancieth a like affection in him towards us. And seeing love is not suspicious, but where it is perfect excludes all fear[1], the very conceit of great mutual love betwixt Christ and us not interrupted, expels all conceit of fear or diffidence. Hence we usually rest persuaded, our assent unto God's mercies in him is more strong than unto most other objects of faith, whenas indeed, these being the highest, it would appear to be, in respect of them, the weakest, had it as many daily temptations to encounter it, as we find in practices of other duties, whose habitual performance is the necessary subordinate mean to support it. All the difficulties we daily struggle with are but stragglers of that main army, with whose entire joint force we are to have the last conflict about this very point, which until the hour of death, or other extraordinary time of trial, is seldom directly or earnestly assaulted. But then, whatsoever breach of God's commandments love either to the world or flesh hath wrought in our souls, will afford Satan advantage and opportunity for more facile oppugnation of our confidence. For as every least sin in its own nature deserveth death, so doth the consciousness of it, more or less, impel the mind to distrust of life. Yet even the greatest will be content in these days of peace and security to sleep with us, and lie quiet in hope to prevent us in the waking, and with the joint force of lesser to surprise the soul, or gain the start or first sway of the spirit, an advantage much prejudicial to strength otherwise more than equal.

Much harder it is to retract a body after actual motion begun, than to restrain propensions or inclinations from bursting out into actual motions. Our often yielding upon forewarning of their assaults in

[1] 1 John iv. 18.

many petty temptations, or strong ones which come
781 single, might instruct us how dangerous the conflict will be with all which our memories, once throughly stirred, can muster to affright our consciences. Yet if we did duly consider the uniformity of strength between the several branches of faith, or as it respects divers objects, the very consciousness of any one sin whereunto we have been indulgent will be of like force to withdraw our assent from God's mercies, as the delight or pleasure we took in the object of it was to cause us to transgress any part of his will revealed. The same strength beauty had to allure unto adultery, will that foul sin, unrepented of, have to divorce our souls from Christ. Nor could we fail in practice of this or other commandment, without a precedent defect of that faith which only can firmly unite us unto Christ, whereby likewise, were it firm itself, we would assent unto every precept of God, as much better than any incompatible good. And seeing our present faith, or trust in God, is but commensurable to our fidelity in his commandments, (than which, through scrupulosity of conscience, or Christian modesty, it may be less, but cannot be greater without hypocrisy or presumption,) it must needs want strength to lay sure hold on Christ's merits, until it be able to subdue those desires of the flesh to which it yielded in the former temptations. To say, Lord, Lord, cannot suffice; ere we can truly resume our wonted confidence, if any we had, or make a faithful plea for mercy, God's will neglected must be executed either in the act, if the object be present and may be prosecuted, or in sincere and constant resolution, if abilities or opportunities required to execution of what we resolve upon be altogether wanting, or our endeavours upon inevitable occasions hindered.

2. For our better preparation against this last and terrible conflict with the world, the devil, and flesh, let us imagine the next thunderclap, or uncouth sound we hear, did summon us to final judgment; or if our imaginations be so quick and lively as to awake themselves without external noise or clamour, or able as of matters secular, so of divine that certainly shall be, to frame representations as if they were already present; let us contemplate Christ, not as far absent, or soliciting our cause before his Father, but now appearing in majesty and great glory, accompanied with infinite legions of holy angels for his assessors, or attended by Satan and his infernal troops, desirous to be employed in the execution of his sentence. Were the eyes of all our faith as firmly set upon this sight, as some men's are upon his merits and personal love to them, so as the objects of terrors yet unseen, but which we steadfastly believe shall be manifested, might have as full a stroke upon our inclinations unto dread of that last day, (which in this life no man can want, unless his righteousness be angelically perfect,) as daily cogitations of God's mercies and favour to us in particular, have upon our hopeful apprehensions or desires of glory; all vicissitude of fear and trembling in our souls, thus equally poised by contrary impulsions, would not be taken for signs of infidelity or hypocrisy. Nay, my conscience assures me, (but herein I prejudice no man's persuasions in particular,) that a multitude of such as condemn all without exception, which cannot apprehend the truth of their own salvation (though alas! who is he that desires not so to do?) as surely as any other article believed, would bewray tokens of fear and dread more evident to others, than their former apprehensions were unto themselves.

3. Or were we in Christ's presence, though not so 782

terrible as in that day it shall be, but rather as amiable and familiar as his apostles did enjoy it, set to compare either his precepts general to all Christians, or peculiar to our several vocations, with our daily practices or performances; who is he that would not more shame at his own nakedness, than joy in his Redeemer's righteousness? Who is he that would not be more ready to convey himself out of his sight, than with confidence to approach his presence? Who is he would not wish his former service might pass without account, or any certain hope of reward eternal, rather than adventure to take his final sentence without some respite for amendment? Yet thou, O Christ, my Redeemer and Judge most righteous, best knowest, I propose not these scruples to diminish, but rather with purpose to increase and fortify all true confidence in thy merits and thy Father's mercies: but that (I know, and thou much better knowest) it ofttimes weakens itself by shooting up before its time, or too fast, and in this forward age had much need to be lopped, that it may grow as well in breadth and thickness, as in length; seeing growth in height without solidity correspondent, is but a mounting in presumption, the period of whose ascent is proneness to fall headlong in despair.

4. Or if any man can draw the inference here intended from other premises more commodious, I shall be willing to relinquish mine. But the best method, as yet I know, for establishing true confidence, will be this: as often as we think upon that fundamental oracle of life, *Whosoever believes in him shall not be ashamed*[m], to consider[n] withal that the true crisis of such a constitution as the prophet there speaks of,

[m] Rom. x. 11. Isai. xxviii. 16.

[n] Read chap. 7. sect. 7. lib. 3. with the marginal notes.

will not be till the day of Christ's appearance. Whence lest we should overreach ourselves in confident persuasions, by suffering our minds to run too much upon the former promise without a counterpoise to try their strength, let us balance our apprehensions of it with meditation upon this truth: he only believes aright in Christ, that will not be ashamed at his appearance. The inference hence naturally issuing is our Saviour's, and not mine; *Watch therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man*[o]. From this conclusion we may resume our former assertion as a necessary corollary; that besides justification habitual, there is a justification virtual, which hath a permanent duration, and consists in the perpetuity of watchfulness and prayer, that the foundation of it, as of our confidence, is union with Christ, by a faith fructifying in conversation[p] and works conformable to him; as the disciple whom he loved most divinely hath instructed us: *And now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming. If ye know that he is righteous, know ye that whosoever doeth righteousness is born of him*[q].

5. Beloved reader, I am the bolder to put thee in mind of such strictness as the profession of Christianity binds thee unto; the rather, because I purpose not otherwise to affright thee with any marks of reprobation. Few I know so well affected, but without repentance, and greater constancy in performing these duties than hitherto they have given proof of, may

[o] Luke xxi. 36.

[p] *Herein is the love perfect in us, that we should have boldness in the day of judgment: for as he is, even so are we in this world.* 1 John iv. 17.

[q] 1 John ii. 28, 29.

justly fear, as not altogether without the reach of possible danger; for even the righteous hardly shall be
783 saved. Altogether so bad I know none, but may have hope to escape, so they will not wilfully neglect repentance, or somnolently put off the evil day. The gate of life, as it is strait, so is it continually open, and wide enough to receive all, so every one would watch his special opportunities, or attend God's particular callings, and all of us cast off that burden of sin and superfluous cares wherewith we are laden and encumbered; fewer, I am certain, pass through it than it is capable of; some, because they strive not at all to enter in, but carelessly expect God, without any endeavours of their own, should draw them through it; others, because they strive amiss, presuming they are able to press in by their own strength, with a little help of divine attraction, or some small courtesy of the Spirit to stir them up, or give some notice when the door were open, or God at best leisure to admit them. Betwixt these two erroneous extremes there is a golden mean, for whose invention we are in the next place briefly to admonish.

784 SECTION III.

Of the right Plantation of Faith.

WERE it absolutely true without restraint, that consultation is only of matters which are in our power, or may by our care and industry be procured; the very title of this discourse might justly seem to proclaim our inconsiderateness in undertaking these pains, altogether bootless in respect of men, seeing faith is a gift altogether free, no way procurable by their endea-

vours, if not presumptuous, inasmuch as it is planted by the Holy Ghost; and what need hath he of our methodical discourse or direction? These and the like objections may well be thought to have grounds inexpugnable in the protestants' doctrine, which wholly ascribes as well the will as the deed to the operation of God's Spirit. Unto what purpose then can it be to direct men how to work in matters wherein they do not work at all? Some countenance the same suggestions may have from a distinction common to the Romish and reformed churches, of faith infused and acquired. For unless the faith, for whose right plantation we rather seek than give direction, may by method be acquired, to what use can methodical direction serve?

Those reasons notwithstanding persuade us rather to say little, than nothing at all in this argument, until the difficulties about free-will, or man's ability, wherewith it is linked, be discussed. The main objection, if it could justly prejudice any man's labours addressed to the same end to which these present are, might have hindered his most that gave us the rule of life whereon it is grounded: *It is God that worketh in us both the will and the deed*[r]. But why should this deter us from working in matters of our salvation? rather it ought to encourage all to work, some as artificers and directors, others as labourers: but both (as the apostle wills them) with *fear and trembling*[s]. Even of faith infused, Paul was a planter, and Apollos was a waterer, though God alone did give increase.

[r] Phil. ii. 13. [s] Verse 12.

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CHAP. I.

That Christian Faith, although immediately infused by God without any Cooperation of Man, doth not exclude, but rather more necessarily require precedent human Endeavours for the attaining of it.

1. THAT faith is the sole gift of God, wholly infused, not partly acquired by us, should rather excite, than any way abate our endeavours for attaining it, would we conceive or speak of those heavenly mysteries according to the language of the Holy Ghost which wrote them, not out of the school phrase of Aristotle or Aquinas, both ofttimes alike full of solecisms in divinity. [t]It is a persuasion will easily intrude itself into minds apt to entertain philosophical rules, that the power of God, seeing it is infinite, and (if we may so speak) uncapable of resistance, should introduce forms or qualities into subjects in an instant, without previal alteration or disposition: which indeed would be most true, did God work after the manner of natural agents, always according to the utmost of his power. But as the apostle tells us, *He doth all things according to the counsel of his*

[t] Such is Zabarel's collection against Scotus, to prove that the matter could not be created before the form, but only concreated with perfect creatures.

Alio quoque argumento idem confirmari potest, agens enim potens totum aliquem effectum producere, nisi impediatur, producit perfectissimum quantum producere potest; hanc majorem propositionem negare Scotus non potest, quum sæpe ea utatur: at Deus a nullo potest impediri, ne quamlibet rem perfectissimam in genere suo producat; quamlibet igitur perfectam produxit, ergo non materiam nudam, quia materia est imperfecte res omnes, quare materiam primo nudam creare, et illi postea formam imponere, repugnat perfectioni divinæ, quæ imminueretur, si Deus prius imperfecte res creasset, postea vero formas imponendo perfectionem indidisset: res igitur primum absolutissimas ac perfectissimas produxit, proinde materiam non informem, sed sub formis.—Zabarella de prima rerum materia, lib. 2. cap. 2.

own will[u], which is fully commensurable to his power, and doth modify it in working. Some things then he createth in an instant, not because his power is infinite, and admits no impediment, but because his will is it should so work: others, though as immediately created by him, are accomplished by little and little after many interpositions or delays; not that either his will or power can be crossed, but that his pleasure is to have them so wrought. Such is the creation of true and lively faith in our souls. For who is he living that can assign me the very instant, yea the set hour, day, week, or month wherein his regeneration was fully wrought? As life spiritual is better than temporal, so for the most part it is longer in conceiving. Nor doth regeneration consist only in the first infusion of grace or seed immortal; but also in the rooting or taking of it: both are the immediate works of God, both in scripture phrase essential branches of creation.

2. Notwithstanding, if wholly both be his sole works, the former difficulty still remains, and may be increased by a position of protestants in itself most true, but too much, unless more warily pressed or more skilfully applied than a man shall usually find it. For what is more often inculcated in popular sermons, or in that controversy about free-will, than that man is altogether as dead to spiritual life, as Lazarus was to life natural, till the same power of God raise him up? But what hence follows? that God before the infusion of grace requires no actions or operations at our hands, more than Christ did of Lazarus before he restored his soul unto him? Then let such as are destitute of the robes of righteousness clothe themselves with the image of death, and 786
spend their lives in a perpetual slumber, or get them-

[u] Ephes. i. 11.

selves down into the grave, until God cry unto them by his powerful voice, as Christ did to Lazarus, *Come forth*, or, *Awake thou that sleepest, for Christ is now made thine everlasting light.* I marvel not if vulgar auditors make such inferences to countenance their sloth and negligences, whenas many unpartial scholars can hardly conceive what other can be made of many zealous pastors' doctrine, wresting the meaning of the Spirit by too much wringing the letter, or misapplying the former proportion betwixt such as are naturally and spiritually dead; whose terms, if set aright, stand thus: as God required no vital motion or operation of such as his Son did raise from natural death, so doth he require no operation or assent spiritual, before he infuse the life of grace. But inasmuch as we enjoy the benefit of life natural, or merely moral, some passive capacities are required in us, wherewith they whom Christ raised were not qualified whiles naturally dead; nor were they capable of renovation in life spiritual, but by reassuming life natural with its properties. Nor doth it imply any show of contradiction, that the actual endeavours of life natural, or merely moral in us, or the qualification resulting from them, should be as merely passive in respect of life truly spiritual, as the state of death, or utter deprivation of all sense or motion in such as Christ raised up, was in regard of life natural. The proportion then will hold best thus: As Christ infused not human life into trees, stocks, and stones, but into bodies passively organized and figured for the fit habitation of the human soul; so neither doth he ordinarily bestow supernatural grace on every one that hath a reasonable soul, but on such only as are passively prepared for it. Wherein this preparation consists, or what our endeavours can add unto it, is

the point now in question; partly to be disputed in this present, more fully in discourses following. To the assertion last mentioned, this observation well suits, that in the first works of creation the Omnipotent Power did observe the orderly progress afterwards appointed unto nature, and proceeded not *per saltum*, but first created a common mass, out of which he made the heaven and earth, not trees, plants, or living creatures immediately. For though these received life from their Maker after another manner than individuals of the same kind now do, yet the earth and sea afforded their matter and substance merely passive. Man he made of the earth, but first, as is probable, externally figured or proportioned; the woman likewise was his immediate workmanship, but had her bodily or passive beginning from the man. Thus even the most immediate works of God presuppose (ordinarily) such a subordination of passive capacities as is usually seen in matters producible by human labour, wit, or industry.

3. That grace then is not generated, or educed out of the soul, but properly created in it, ought not in any congruity of reason to exclude all active, though but human endeavours precedent, for the better attainment of it. Nor have I ever read of any protestant or papist which held marriage as either unnecessary or superfluous for the propagation of mankind, albeit the most and best divines in both religions be of opinion, that the reasonable soul is not generated, but immediately created by God.

And notwithstanding the supposed truth of this opinion, unless the parents of our bodies had been as careful for our bringing forth as brute beasts 787
are over their brood, few of us this day living had ever enjoyed the light. Now for the avoiding of Pela-

gianism, or just imputation of popery in this point, it is enough to disclaim all such dispositions, preparations, or endeavours, as actually cooperate or concur to the production of faith, as temperate carriage or behaviour do for producing the habit of temperance, or natural qualities of moisture, heat, and cold, do in the eduction of forms merely natural, or constitution of bodies totally generable. So shall he never be able to acquit himself from the error of the Stoicks or Manichees, that accounts it indifferent what works we do, or how we demean ourselves before regeneration. For as God creates not the reasonable soul in every matter, so doth he not create grace in every soul. And, as this inference is good, Unless the fathers of our bodies had been before us, God had not created us these souls; in whose creation our fathers had no finger: so likewise is this, Unless before our regeneration we so demean ourselves as God in his word prescribes, he ordinarily creates not grace in us; to whose creation nevertheless our best endeavours confer no more, than our parents do to the creation of our souls, or the red earth did to the making of Adam. This fully removes the former difficulty, which seemed to dull our endeavours; and from this instance of the reasonable soul's creation I would rather commend this meditation to the reader: As greater care is to be had of women with children, of queens and princely mothers especially, than of brute beasts great with young, albeit the fruit of their wombs be the more immediate work or blessing of God; so should our care and industry for conceiving faith, even in that it is the sole gift of God, be much greater than we use for the attainment of whatsoever can by means natural or ordinary be immediately achieved.

CHAP. II.

That circumspect following the Rules of Scripture is more available for attaining of true Faith, than the Practice of moral Precepts for producing moral Habits: that there may be natural Persuasions of spiritual Truths, and moral Desires of spiritual Good, both right in their Kind, though nothing worth in themselves, but only capable of better, because not hypocritical.

1. In that it hath pleased the Spirit to write so much for men's directions in the way of life, (yet not so much to instruct the faithful what they should do after their regeneration fully wrought, as the unregenerate what he should do that it might be wrought in him,) to conceive it but as doubtful, whether his sacred rules were not more sufficient, effectual, and complete, for attaining true and lively faith, than any philosophical methods for planting moral virtues, were to derogate as much from God's wisdom, as he should do from his power, that maintained man, without direction or assistance supernatural, might work out his own salvation. Yet shall he much wrong both himself and 788
me, that stretcheth this similitude further than thus: As he that duly observes philosophical precepts of morality, shall certainly produce moral habits, and become truly just and honest by often practising acts of justice, temperance, and sobriety; so he that circumspectly follows rules given by the Spirit of God for attaining faith, shall have it more assuredly produced in him, even because it is not produced by him, but by his God, who is more able to create new hearts in us, than the natural or unregenerate man to work any moral reformation in himself or others. All that is required of us is only to submit our knowledge to our Creator's wisdom, our natural desires to his most holy will, our weak abilities to his omnipotent power. But is it

not a work of the Spirit to be thus persuaded or resolved?

2. That the natural man should rightly perceive the things of the Spirit of God, implies as evident a contradiction, as to say a blind man should be able to see things visible. For as things in themselves most visible cannot be seen without the visive faculty, so is it impossible matters spiritual should otherwise than spiritually be discerned. Notwithstanding, I scarce have known any man so blind but might easily have been persuaded that he could not see, or induced heartily to wish he were as other men are, though in what state they were, or what pleasures there were in sight, he were altogether blind and ignorant. And I think it would be hard for any man to prove, that all such as our Saviour restored to sight had saving faith before he opened their eyes, or that Naaman's condescending to his servant's counsel—*My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much more, when he saith to thee, Wash, and be clean?*[x]—was an assent of justifying faith; yet were all these cures as immediate works of God's power, as is the illumination of the mind by faith. What God hath wrought in them we know, but if Naaman had been so wilful as not to have washed himself seven times in Jordan, or those blind men so wayward, as upon the constant fame of former miracles not to have besought Christ to work the like in them; all of them, for aught we know or can imagine to the contrary, had remained still in their former misery. Thus if we grant that a man altogether unregenerate, upon the hearing of God's word, or the report that others, whom he hath no reason to distrust, do make of the virtue thereof, may have a natural apprehension of

[x] 2 Kings v. 13.

his natural misery, and a desire (merely natural) to be like them whose estate he knoweth no better than he that is born blind doth the light; or that as well his apprehension as desire is but a qualification merely passive, tending only to this purpose, that ascribing the work of faith to God's power alone, he may be a subject not uncapable of this creation; we shall avouch nothing contrary to reason natural or supernatural. For knowledge natural and spiritual differ not in respect of the material objects known, but in the manner of apprehending their truth and properties. What subject is there whereof we may not logically dispute, albeit demonstration, or scientifical conclusions, we can have none but from the proper principles of that science whereto it belongeth, first distinctly and infallibly apprehended? And what doth hinder us to conceive a natural or moral assent unto truths divine as not impossible, though to have a true taste or homogeneal apprehension of them be the sole and proper effect of faith infused, or supernatural? Of the same divine truths, or rather of the goodness annexed to them, 789
there may be a natural or moral desire, right in its kind, though not such as God's law requires, or can immediately please the Lawgiver, yet such as he requires that we may be capable of better. None, I think, but would persuade a man whom he knew to be as yet unregenerate, to confess his sins, to cry for mercy. How? spiritually? So to persuade him were a mockery: but rather to sue for grace, that hereafter he might spiritually desire what now he naturally doth. Nor doth he amiss in praying thus, albeit his prayers in respect of the fountain whence they spring be merely natural, polluted with the poison of sin. Absolutely he prays not aright, but in his kind; inasmuch as his desires are set upon right objects, though

not so symbolized or proportioned to them as they should be. This rectitude of natural desires or endeavours, which ariseth from the rectitude of the objects whereon they are imperfectly set, not in respect of degrees or circumstances only, but for the very essence or substance of the act, is the point whereunto this discourse is directed. Whether this right use of faculties as yet unsanctified be in some degree possible to all that hear the word; or whether, if possible to all, any are absolutely excluded from salvation, without presupposal of some neglect or abuse of natural faculties, is to be disputed in the seventh book. From our assertion thus explicated, we may infer the true mean between Pelagianism and Stoicism to be this: Albeit man before regeneration hath no ability of doing any thing in itself not deserving hell; yet is there a true and real possibility left him of doing that, which being done, maketh him capable of grace to be created in him, but which not done by him, he shall remain uncapable of such creation.

3. Upon these plain grounds we hope now to proceed without offence to God or man: it was the mere good will and pleasure of God to ordain, his mere wisdom to reveal those means of man's salvation, unto which now revealed, the natural man may so far assent as to make some trial of their truth, as Naaman did of the prophet's words. The deeper apprehension, though but natural, man hath of his natural misery, or want of ability to raise himself, the more apt he is, not to lay, but to have the sure foundation of faith laid in his heart by Christ Jesus, (who is the foundation and chief corner stone in the spiritual temple,) so he will but frame his life by his Master's precepts and example.

CHAP. III.

Of the fundamental Rule of Christianity, To forsake all and deny ourselves: that the sincere Practice thereof is a Method more admirable and compendious for the Attainment of Faith than any Artist could prescribe, the Principles of Christianity being supposed: that the Want partly of Instruction in the Duties contained in it, partly of solemn and public personal Protestation for their Performance, is the principal cause of Hypocrisy and Infidelity.

1. THAT Christ the Son of God should suffer so many indignities of the elders, and be killed, seemed a doctrine so strange to his apostles, that one of them begins to check him for aboding so ill of himself; *Be it far from thee, Lord: this shall not come unto thee*[y]. What was the reason? Touching this particular they were not as yet spiritual. Thus much at the least our Saviour's reply to Peter imports; *Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.* This truth the prophets long before had delivered, though not so plainly as it could easily be apprehended without any expositor. Our Saviour therefore upon this dialogue between him and Peter shews, not only his own willingness to undergo all the calamities the prophet had foretold, but withal, that unless his followers, which had confessed him for the Messiah, were made conformable to him in this point, they could not be his disciples, not capable of any other lesson of saving health. *If any man will follow me, let him forsake himself, and take up his cross, and follow me*[z]. Necessary it was the wisdom of God should thus plainly reveal this fundamental principle of Christianity, unto whose necessity notwithstanding

[y] Matt. xvi. 22. [z] Verse 24.

men in some sort may assent without the Spirit of sanctification, or any branch of supernatural inherent grace. Ordinarily it is as true of the first as of the second resurrection; *first is that which is natural, then that which is spiritual*[a]. Many have assented unto this rule as true, which did never spiritually assent unto it as good in the choice, albeit they have desired so to do. Now that they obtained not what they desired, was because they sought it amiss, yet not spiritually amiss, (for spiritually they could not seek it,) but amiss in their kind. For it is a point to be considered, that as there is a natural desire of spiritual good, so there may be, and usually is, a resolution natural or only moral, to undertake the course prescribed for attaining that qualification which is ordinarily required ere faith be infused or grace created. This resolution without transgressing the limits of its own kind may admit many degrees, as well in the fervency of the attempt as in the constancy of the pursuit. As the spiritual good we assent unto is apprehended, though but morally or confusedly, as infinitely greater than any temporary pleasure or commodity; so the resolution to suffer all the grievances wherewith the expectance of it can be charged, though but moral, must every way far exceed all purposes of like nature (all springing from the same unsanctified root) that
791 are set on objects of another rank: otherwise, all that profess they seek, make, or, as the apostle saith of the Jews, *judge themselves unworthy of eternal life*[b].

2. Unto what tolerance would not that flagrant speech of Cato, when he was to conduct the relics of Pompeius' forces through the scorched sands of Libya, have almost impelled any resolute soldier, that should

[a] 1 Cor. xv. 46. [b] Acts xiii. 46.

have seen so grave a senator act so hard and mean a part as he professed to make choice of? Unto far greater, certainly, than we Christians in these days either conceive as necessary, or would resolve to adventure upon, for attaining unto God's rest.

O quibus una salus placuit mea castra secutis
Indomita cervice mori, componite mentes
Ad magnum virtutis opus summosque labores.
Vadimus in campos steriles, exustaque mundi,
Qua nimius Titan, et raræ in fontibus undæ,
Siccaque letiferis squalent serpentibus arva.
Durum iter. Ad leges, patriæque ruentis amorem
Per mediam Libyen veniant, atque invia tentent
Si quibus in nullo positum est evadere voto,
Si quibus ire sat est. Neque enim mihi fallere quemquam
Est animus, tectoque metu perducere vulgus.
Hi mihi sint comites, quos ipsa pericula ducent,
Qui, me teste, pati vel quæ tristissima, pulchrum
Romanumque putant. At qui sponsore salutis
Miles eget, capiturque animæ dulcedine, vadat
Ad dominum meliore via. Dum primus arenas
Ingrediar, primusque gradus in pulvere ponam,
Me calor æthereus feriat, mihi plena veneno
Occurrat serpens; fatoque pericula vestra
Prætentate meo: sitiat, quicumque bibentem
Viderit: aut umbras nemorum quicumque petentem,
Æstuet: aut equitem peditum præcedere turmas,
Deficiat; si quo fuerit discrimine notum,
Dux an miles eam. Serpens, sitis, ardor, arenæ,
Dulcia virtuti: gaudet patientia duris.
Lætius est, quoties magno sibi constat, honestum.
Sola potest Libye turbam præstare malorum,
Ut deceat fugisse viros[c].———

Sweet mates, whose wished end of life is death devoid of thrall,
Address your minds to service hard; but Valour doth you call.
We enter now on sterile plains, where Titan's rays do sting,
Where too much heat makes water scant, e'en in the very spring;

[c] Lucan. ix. 379.

On coasts where Bacchus ne'er was set, nor Ceres ever sown ;
On dry fields, destitute of grass, with serpents overgrown ;
A woful way ! But to their laws and ruined country's love
Thro' midst of Libya let them march, and wayless wandering prove,
As many as have no mind to 'scape, but safety set at nought,
Content for pay to take their pains. Nor came 't ere in my thought
792 With guile to train the simple on, by covering present dread ;
The fittest mates for me they are whom dangers seen shall lead ;
Who, to have me spectator, parts most tragic will affect,
As soldier-like and Roman-worth. My camp he must reject,
That hostage for his safety craves, or life accounteth sweet ;
Let such go choose some safer way his master for to meet.
Whilst I first foot it in the dust, and tread you paths in sand,
Let heat from heaven me first assail, let serpents 'gainst me band,
Full charg'd with venom : 'tis all one ; resolv'd I am to die,
That ye your danger by my fates more safely may fore-try.
Let him cry out, I am athirst, that me shall spy to drink,
Or him complain of sult'ring heat, to shade that sees me shrink :
Let him lie down and rest himself, that first shall see me ride,
Or take my place, by any odds if ere it be descried
Whether I as vulgar soldier march, or general to the rest.
This serpent, sands, and scorching heat, content true valour best ;
From hardness Patience reapeth joy : that honour is most worth
Which dearest costs, and breeds most pain whilst 'tis in bringing forth.
No land but Libya could afford such store of toil and pain,
That even your flight through it may th' fame of hardy soldiers gain.

3. The resolution, although unto the worldly wise or secular gallant it may seem truly noble, yet rightly examined, will prove but turbulent or humorous; because his patience to endure such hardness, were it as great as he himself, or perhaps the poet for him, makes profession of, was but equal to his impatience of civil servitude ; his light regard of venomous serpents but answerable to his fear of being beholden to Cæsar's courtesy. And what marvel, if one or more impotent desires, having gotten absolute command over the soul, do impel it to such difficulties, as none free from the like tyranny of affections would adventure on : to have esteemed captivity of body, where was

no remedy, a lighter burden than such misery as he now voluntarily exposed himself and others unto, had been a better document of true liberty: thus enabled to brook every condition of life which destiny could lay upon him, had been entirely to possess his soul with patience, which is the best inheritance whereunto mortality can be entitled; whereas now he did but strive to cast out one potent enemy, by arming a band of insolent incorrigible slaves against him. More heroical, yea most divine, was the generosity of our Saviour's mind, that being heir of all things, Lord and Maker of all mankind, could entertain servitude, contempt and scorn of baser enemies, with greater peace and quietness than Cato did his free censorship; that he could suffer grievances not of our own or few kinds, whereunto peculiar desires of pleasing himself in the avoidance of some much abhorred evils, or in the assecution of any higher prized good, might impel or sway his mind; but that he could with such constancy determine in no kind to please himself, resolving to fulfil what the prophet had said, *The reproaches of them that reproached thee fell on me*[d]. 793 Nothing distasteful to flesh and blood, whereof the meanest of God's servants had tasted, which he swallowed not. Now he being our pattern and guide, to be found in him, or like him, is the end which first and principally must be intended. The next point whereto his endeavours, that desires to be a Christian inwardly, should be addressed, is seriously to cast up his reckonings what will be required at his hands; unpartially and throughly to examine his heart, whether willing to forego all such hopes or content-

[d] Rom. xv. 3. Psalm lxix. 9.

ments natural, as are incompatible with the life he seeks, or to endure such worldly crosses or calamities, as the hope of it at any time hath been or may be charged with.

The sum of this reckoning is, that the sufferance whereto every true follower of Christ must be trained, is more entire and complete than that which Cato exacted of his soldiers; and herein harder, specially to brave minds, that it must proceed, not from spleen, or hate to any man's person, not from greatness of stomach, or haughty indignation, but from a mild and placid disesteem of mortal life, and whatsoever one way or other may affect it, whilst these are weighed with that eternal weight of glory, or the doubtful consequences of our estate after death. For this reason haply it is, that the fervency of prophetical spirit is so much allayed in evangelical relators of our Saviour's speeches, men otherwise inspired with a greater measure of divine knowledge in heavenly mysteries than the prophets were: which knowledge, notwithstanding, they were to express in a more languishing style, that so the characters of their discourses might be an emblem of such calm resolution, longsuffering, and mortification, as the gospel of Christ requires. As our qualification is more hard, or rather requires greater time, more serious meditations and settled judgment than is necessary for framing the former temper of Catonian soldiers, or a brave Roman resolution; so is the example of our Leader, as more eminent and conspicuous, so more efficacious to work the like in his followers; partly because his dignity in respect of us is infinitely greater than was Cato's in respect of those that betook themselves to his conduct, partly in that *greater is he which is in us, than*

he that is in the world[e], so we shew ourselves not unworthy the participation of his Spirit.

4. Of the former qualification, one branch most distasteful to flesh and blood, or to natures most ingenuous, is, constancy to endure the hate and opposition though of dearest friends, the reproaches and revilings of men, who for any endowments either of art or nature are most abject in respect of them whom they revile, did not these willingly count all such prerogatives well lost for gaining Christ. But to this yoke we are to submit our necks before we take upon us to be accounted servants of Christ, of whom in every age it is true, *Ye shall be hated of all men for my name's sake*[f], of all that seek not to be his servants: or whatsoever the event may be, the constancy to undergo this heavy task is absolutely necessary; for *the disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household*[g]? And again; *He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. He that taketh not his cross,* even the whole body of afflictions, *is not worthy of me*[h]. 794 His mistake[i] was exceeding gross that took these or the like passages[k] for evangelical counsels, or admonitions useful for some few, aiming at more perfection than most are capable of; not precepts necessary to all that seek after glory and immortality,

[e] 1 John iv. 3.
[f] Mark xiii. 13.
[g] Matt. x. 24, 25.
[h] Ver. 37, 38.
[i] Fitzherbert, part 2. chap. 31.
[k] Matt. xvi. 24. *If any man will follow me.*

or that holiness without which none shall see God. For elsewhere our Saviour directs the same lesson to the great multitudes that followed him, lest any man should deceive himself in thinking it an easier matter than indeed it was to be his follower; [1]*And there went great multitudes with him: and he turned, and said unto them, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own self also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple*[m].

5. The necessity of this resolution he there more fully sets out unto us in two parables: he that will build, must first be able to calculate the charges, and his means to defray them. Otherwise to begin, being unable to make an end, were but to lay the foundation of his disgrace and scorn in the loss of his cost and pains. A prince likewise that will undertake a war must have sure trial of his own, and skill to discover his enemy's strength; otherwise to bid him battle were but to incense him the more, and thrust a title into his hands to defeat him of all he hath. The conclusion of these inductions our Saviour repeats again; *So likewise, whosoever denieth not himself, and forsaketh all, he cannot be my disciple*[n]. In which short speech we have this account made to our hands, that, ere we can hope to be edified in faith, or safely proclaim war unto Satan, we must make over all our interest in our lives, or whatsoever

[1] Luke xiv. 25, 26, 27. Maldonatus' own exposition of this place is orthodox, albeit he propose it somewhat timorously and warily, as fearing lest it might be censured.

[m] Vide Luke ix. 23, 24. Mark viii. 34.

[n] Luke xiv. 33.

is dear unto us. Not thus prepared, we shall but lay foundations which cannot hold siege, sure to be surprised in the day of battle, after we have exasperated the venom and rancour of the old serpent, our sworn enemy, by professing ourselves to be Christ's soldiers, and proffering to fight under his banners: for, as Solomon saith, *he that hath no rule over his own spirit* (or, as others read, *he that refraineth not his appetite*) *is like a city broken down, and without walls*[o]. In this regard, he that sets his hand unto this sacred plough should first begin to sound the depth of the former rule, *what it is to deny ourselves, and forsake all we have;* for in this furrow must the seed of life be sown. And of this, as of most other divine precepts, there may be persuasions either natural, yet right in their kind, or hypocritical and erroneous, or truly spiritual. Here novices in religion commonly begin to balk; and no wonder; seeing few are called to any strict personal account of that which others have undertaken for them at their first admission into the beadroll of Christians. But if the contents of that triple vow were distinctly and fully unfolded unto us, as soon as we had any knowledge of good and evil; and all the several branches of God's covenant with as great care and solemnity as often inculcated as Moses commanded the law should be to the Israelites' children[p]; and lastly, the vow itself confirmed and ratified by our personal protestation in the sight of the congregation; the fear as well of God as of shame before men, in whose presence we made this good profession, would bind many of us to more Christian behaviour than the best of us, as the world goes, dare make

[o] Prov. xxv. 28.

[p] Read lib. 3. sect. 3. ch. 7.

show of; as also restrain us from many deadly enormities, which now admonished of, we will not account
795 any sins. Thus prepared to receive it, it would be overmuch infidelity to distrust the plentiful infusion of inherent sanctifying grace at our solemnities of confirmations, were these first sanctified with public prayers, or performed with such Christian care and diligence as they ought; a religious duty in the Christian church, which it were to be wished might be performed more often, more solemnly, and more religiously than it useth to be. But this negligence is usually seconded by a positive oversight of many religious and otherwise learned preachers, which, I take it, enter young scholars in Christianity amiss, labouring in the first place to increase or fortify their persuasions of belief in Christ, and actual remission of their sins in particular; which indeed is the end and best fruit of faith, not usually growing, unless our hearts be thus ploughed up, and the strength of every carnal desire broken. Impossible it is our persuasions in these points should be more sincere or sound, than our precedent denial of ourselves, and forsaking of all that we have.

6. He (saith the Roman philosopher) that will be rich, must not so much seek to fill his coffers with coin, as to empty his breast of superfluous or greedy thoughts. More certain it is, (because the precept of a wiser teacher,) that the readiest way to be rich in faith is, not directly to increase, or intend our persuasions, or assent unto the former or like points, but first to diminish or weaken inbred desires of what contentments soever the devil, the world, or flesh can present unto us. This is the true meaning of the former advice which our Saviour delivered plainly, and, as his manner is, to the capacity of the

vulgar, yet not vulgarly: for in that, as in all the rest, he spake more metaphysically than ever man spake. And though the Spirit alone work faith in our hearts, yet the rules given for our direction how to demean ourselves as true patients in this cure, are more methodical and compendious than any art under the sun, the principles of Christianity supposed, could invent; but such as every true artist must of necessity admire, the more he meditates upon them. The fundamental and most necessary principles of arts are commonly far distant from the utmost end whereto they direct, though that in comparison but at hand, and within the reach of reason. But the roof of this edifice, though higher than the highest heavens, riseth not, as material buildings do, by degrees, or laying one stone upon another, but springs immediately out of this foundation once rightly laid. That the strength, or excessive eagerness of our inbred appetites, or gross desires, makes those transitory contentments whereon they are set seem much greater and better than in their own nature they are, is a conclusion whereto reason and experience, not overborne or perverted by sensual inclinations, will subscribe. Meats in themselves but loathsome or coarse, by extreme hunger become more pleasant than choice of delicates; so doth grievousness of thirst make ordinary water relish much better, than best wines after sweetmeats or a banquet; and unto men of meaner fortunes, but ambitious, a little court holy-water is more acceptable than a real favour to a contented mind. Many philosophers have been copious in this argument, unto whose labours I remit the reader. Now seeing Christian faith (as from the main current of scriptures, the nature of it heretofore hath been derived) is a firm assent unto divine revelations,

especially God's mercies in Christ, as much better than life itself, or all the contentments that can attend
796 it; impossible it is such faith should ever be rightly planted, much less finally prosper in our hearts, until the strength of those intoxicating desires which make molehills seem like mountains, be either broken, or they extirpated; or, to use our Saviour's words, until we learn to deny ourselves, and prize this brittle life as not worth the anxious or solicitous care of keeping, much less of pampering. If true it be which Seneca[q] saith, He that holds his body dear must count honesty little worth, it is impossible a man should rightly value divine truths, or constantly fix his thoughts on things which are above, unless he first wean them from the world, and set all below the heavens at naught. This lesson once truly learned, the former unpartial assent unto the truth and goodness of revelations supernatural, will without further artificial direction uniformly result; and this resultance fitly qualifies for following Christ, and makes us passively apt for every good work, as having no headstrong desire or affection to resist the impulsions of faith, whose property[r] most natural is to incline the soul unto every kind of true goodness.

7. But here the hypocrite, always perverting the practical, as the heretic doth the theorical rules of scripture to his destruction, from the common error before intimated, never sounds this main depth of Christianity, but passeth it over, as if it were some philosophical shallow; holding such resolute and exact contempt of the world and all vanities or superfluities of life, as many philosophers discovered for the only

[q] Necesse est honestum sit ei vile, cui corpus charum est.—Seneca.
[r] Read sect. 2. ch. 4 and 5.

ground of moral quietness or content of mind, to be more superstitious than necessary for obtaining that peace of conscience which passeth all understanding natural, but is the sure fruit of supernatural faith. And after he hath once thus lost the right way, and wandered a while in uncertain blind persuasions of his private favour with God, takes a course quite contrary to all godliness. For where our Saviour lays it down as one of the first and most necessary rudiments of Christianity, that we must forsake all and deny ourselves, otherwise we cannot truly follow him; the hypocrite persuades himself he hath forsaken father and mother, sister and brother, even all he hath any secular reference unto, because he so devoutly follows Christ. As in what? In worshipping images, in adoring or kissing the crucifix, in fasting, in whipping himself, or the like bodily exercises, if his hypocrisy be papistical; or if an hypocritical protestant he be, in hearing sermons, putting places of scripture upon every occasion in common talk, or in precise observance of some precepts whose practice is very compatible with his principal desires, apt to support his reputation otherwise defective and lame, or perhaps consort as well with his lower affections, his niggardly or scraping disposition, as vanity or prodigality with the humour of youth or gallantry. Zeal in reading and hearing God's word I ever admire, when it is accompanied with practice conformable; but to be more precise in persuasions than in actions, more strict in sanctifying the Sabbath than open-handed towards the poor, or more zealous in performance of duties towards God no way chargeable, than lowly, courteous, and really loving towards their neighbours, is a fearful sign that worldly affection hath got the start of faith in the spring, and will hardly be overtopped

in the growth; [s]that the mind thus affected is sickly and faint, yet willing to stay the working of conscience with these repasts. And were it not the
797 nature of this disease to put out the eye of reason, and rely wholly upon forced persuasions, it were impossible such palpable contradictions betwixt most men's ordinary resolutions, and fundamental principles of faith, (as any heathen that could but understand what the words of scripture meant, would upon the first view of both, clearly descry,) should go so long, ofttimes, for aught we can perceive, the whole course of their lives, without control or check, and without notice of their danger. He is in worse case, questionless, than the mere natural or reasonable man, even blinded by God's just judgment for his hypocrisy, that can suffer himself to be persuaded he hath truly denied himself, taken up his cross, forsaken all, and made fit to follow Christ, whenas the world sees, and his practice proclaims, he minds nothing either so intensively or continually as the increasing of his wealth, or raising his own or his children's fortunes, already greater than they are christianly capable of.

8. For this again is a fundamental rule, whereof there may be persuasions, either right only in their kind, and but natural, or truly spiritual; that great estates, worldly dignities, or plentiful matter of carnal contentments, can never be rightly managed or morally well used without great moral wisdom, good education, sobriety of life and discretion. Much more necessary (as natural reason rightly persuaded of scripture's truth will acknowledge) is an abundant measure of faith, to use abundance in any kind, or such prerogatives as flesh and blood are prone to delight in,

[s] Vide sect. 2. chap. 4. parag. 9.

to the glory of God, the good of his church, and salvation of our own souls. Hence, as we rightly reckon men's wealth, or competence of estate, by the overplus of their certain incomes, compared with their necessary outlayings, than by the largeness of annual revenues without such allocations or deductions; so must we measure the strength or efficacy of true faith, not by the multitude of degrees, or the intensive perfection of the persuasion, or assent in itself considered, or with reference to its positive object, but by the excess which it hath in respect of contrary desires, or temptations incident to our course of life. If the assent of faith be as twelve, and any natural delight in prerogatives though spiritual, such as the Corinthians had, be as thirteen, that man's faith is worse than nothing; whereas, if six degrees of the same assent should in some other match with three or four of the like natural delight or affection, the sovereignty of his faith is much greater than the former's, because better able to quell all contrary motions, or rebellions of the flesh. Though faith we had of force sufficient to move mountains, yet, were it possible Achan's vast desires might harbour with it in the same breast, a wedge of gold would oversway it, or wrest it out of its place, and hale the soul wherein it lodged, maugre all its force and strength, to hell. But he that had no mind of earth, nor longed not after this bright clay, might easily be advanced to heaven by faith, not able to work any external effects half so wondrous. Lucifer and his wicked confederates have persuasions of some divine truths so firm and strong, as would almost enforce any man living unto goodness, which notwithstanding no way benefit, but rather exasperate them to mischief, because overmatched with malicious, hellish inclinations. That excellent knowledge which was

the ground of their first station, though more firm by much than the faith whereby we stand, was overturned by delight or pride in this their proper excellency. The name of grace or faith in scriptures in-
798 cludes, besides the quality infused, this relation of excess, or sovereignty over the desires of the flesh. But whether it be possible that grace should be the same, as well for quality as degrees, in the carnally minded, and truly sanctified, I dispute not. Howsoever, let the nature or entitative perfection of it be never so great, unless it can thus conquer affection, and bring the body in subjection to the spirit, it is not the grace we are finally to pray for, nor hath it that faith, whose right plantation we seek, for its associate. In this sense we may safely admit the [t] opinion of Canus and Victoria, "that the entity or quality of grace may increase, without any increase of God's favour or good acceptance," not only as approvable and free from Vasquez' censure, but as necessary and unquestionable, unless our love unto the world and flesh, or estimate of all delights and proffers they can present, uniformly decay as the entity of this infused quality, or our habitual assent unto divine truth, increaseth. This decrease of carnal affection may (as we said of other persuasions and resolutions) be either natural or truly spiritual; the latter kind only pleaseth God, and is the immediate object of divine approbation but through the righteousness of Christ, of which, because it is wrought in faith, it is capable, so is not our natural resolution to abandon such delights and pleasures as others follow, though morally sincere, and purposely intended, to the end we may be fitly qualified for Christ's service.

[t] Cited sect. 2. chap. 6.

CHAP. IV.

That the Observance of the former Rule is most easy unto Men of meaner Gifts, unto whom in this Respect God's Mercy is greater than if their Gifts were better, and yet his Mercy justly to be esteemed greater of such as have most excellent Gifts by Nature.

1. GOD'S unspeakable wisdom in recovering the sons of Adam, his forlorn patients, by bringing them low, manifested in the absolute necessity of the former precepts, being duly weighed, the eunuch can have no reason to say, *I am a dry tree*[u], nor the silliest caitiff that creeps on earth any just cause to complain of his wretched estate. Indeed, were good natural parts, (whether of body or mind,) with such ornaments as art can put upon them, or other external graces of wealth, authority, or birth, bestowed on man for his own sake, or that he might rely or trust in them; he that excels in any or many of these might have whereof to rejoice amongst his brethren; so had they just cause to be dejected that were conscious of their wants. But if we consider the proneness of man's heart to wax proud of good qualities, and the direct opposition betwixt all pride and the fundamental qualification before expressed for the receiving of faith and grace, that the renouncing all delight in these or other natural dignities is but an appertenance of that precept to *deny* 799
ourselves, and *forsake all we have;* we would quickly subscribe unto our [x]apostle's resolution, that if we

[u] *Therefore the barren is blessed which is undefiled, and knoweth not the sinful bed: she shall have fruit in the visitation of the souls. And the eunuch, which with his hands hath not wrought iniquity, nor imagined wicked things against God: for unto him shall be given the special gift of faith, and an acceptable portion in the temple of the Lord.* Wisd. iii. 13, 14. Isai. lvi. 3, 4.

[x] 2 Cor. xii. 5.

must needs boast or glory, we would boast in that wherein we have most reason to rejoice, in our defects or infirmities; seeing the less temptations we have to glory in wealth, strength, or wit, or whatsoever men call their own, the better opportunities we have to glory in him who is the Lord of life and strength, the Author of wealth, and only Giver of these and every good gift. To keep mirth, though actual, and externally occasioned, within the bounds of wisdom, or mingle much laughter with discretion, is a skill whereof many natures are not capable: much harder it is to retain such strong natural inclinations as are the fountains of our internal and habitual delight, the chief pillars of our glory, and principal roots of our rejoicing, within the compass of nature's politic laws. Hence, as the philosopher observes, "excellency of beauty, of bodily strength, of birth, or abundant wealth, will hardly be subdued unto reason." With what difficulty then will such glorious prerogatives of flesh and blood be drawn to yield loyal obedience unto the humility and simplicity of faith; whenas that subjection which [y]Aristotle requires in his moral patriot is but a formality in respect of that absolute dejection, or prostration, which true faith requires, ere our souls be capable of its presence: the best service which our inferior faculties owe to reason moral, or merely natural, being but as dead and lifeless in regard of that alacrity in performances wherewith grace expects to be entertained.

2. The [z]epigrammatist acutely imputes the Stoic's

y Ἐπεὶ τοίνυν ὁμολογεῖται τὸ μέτριον ἄριστον καὶ τὸ μέσον, φανερὸν ὅτι καὶ τῶν εὐτυχημάτων ἡ κτῆσις ἡ μέση βελτίστη πάντων· ῥᾷστη γὰρ τῷ λόγῳ πειθαρχεῖν. Ὑπέρκαλον δὲ ἢ ὑπερίσχυρον ἢ ὑπερευγενῆ ἢ ὑπερπλούσιον, ἢ τἀναντία τούτοις, ὑπέρπωχον ἢ ὑπερασθενῆ καὶ σφόδρα ἄτιμον, χαλεπὸν τῷ λόγῳ ἀκολουθεῖν. Aristot. Politic. lib. 4. cap. 11. sect. 4.

z Mart. lib. 11. epigram. 56.

contempt of death unto the slender appertenances of his poor life, in whose loss there could be no great harm. For who would much desire to see himself without change of apparel, basely clad, to lodge in a sordid cabin, or go to a hard bedstead hungry and cold? But had he been a while accustomed to those pleasures of which Rome till that time had never scarcity, and Domitian's present court greatest variety; he would have wished (unless the epigrammatist rashly or uncharitably censure his disposition) that his life had been lengthened as far beyond the ordinary course of nature, as Philoxenus did his wesand might be above the usual size of other men's. Yet howsoever it be for the particular, the indefinite truth of his conjecture is confirmed by the known experiment of Antigonus' soldier, who, after the perfect recovery of his health, became as tenderly respectful as any of his fellow-soldiers were of life, whereof whilst his body was troubled with such a loathsome disease as made his soul desire to be divorced from it, he had been so prodigal, as made his general admire his valour. It may be, both of these were willing to make a virtue of necessity; or if the Stoic's resolution were rather out of choice, yet it comes short of that true valour, which the censurer by light of nature saw to be truly commendable, and divinity teaches to be absolutely necessary to a Christian soldier:

> *Rebus in angustis facile est contemnere vitam,*
> *Fortiter ille facit qui miser esse potest.* [Mart. ibid.]

A sorry life's soon set at naught; to leave want is no loss: 800
His soul hath marched valiantly that sinks not under 's cross.

Hanc tibi virtutem fracta facit et cimex, et nudi sponda grabati, Et brevis, atque eadem
urseus ansa, Et tristis, nullo nocte dieque toga.
qui tepet igne, focus. Et teges,

What the soldier did out of humour or constraint, a wise man may do out of deliberation or choice: and without controversy, great is the liberty they gain of others in good causes, that from a serious forecast and view of a better end than these men did apprehend, can prize both the present possession and all future hopes of life, as low as these did their bodies in their calamities.

3. Some critics, willing to shew they were able to espy a fault where there were one indeed, have taxed it as an indecorum in Homer, which was none, to bring old Chryses into Agamemnon's presence, never daunted with sight of the Grecian army, whenas men of his age are usually timorous. And it is no marvel if that courage which springs from heat of blood, and makes men adventurous in boisterous encounters, do cool, as the roots of their bodily strength and agility decay. Notwithstanding, the short remnant of a feeble life is easily overswayed with calm and quiet apprehensions of an honourable death, wherewith the strong hopes which fresh spirits minister unto young men of long life are seldom stirred. For unto them the sight of death is always ghastly, unless it be presented in troubled blood; nor can they, usually, be drawn to meet it but upon confidence of victory, or at least of making others die before them. Thus, unless there be some other defect, the less way old men have to run, the further start they have of youth for freedom of speech, or resolution, before such as can put them to death without resistance. Hence another [a]poet, bringing in an aged sire, more sharply expostulating his country's cause with a prince of fiercer disposition than

[a] Statius, Thebaid, lib. 3. Hæc senior: multumque nefas Eteoclis acerbat, | Crudelem infandumque vocans, pœnasque daturum. Unde ea libertas? &c

Agamemnon, as if he had purposely sought to preoccupate all captious or critical censures, expresseth the reason of his boldness:

> *Unde ea libertas? juxta illi finis et ætas*
> *Tota retro, seræque velit decus addere morti.*
>
> What freedom's this? A private man to take a tyrant down?
> His race being run, 'twas now fit time the end with praise to crown.

Could we out of mature deliberation rest persuaded of what the doctrine of faith delivers as a truth undoubted, that promotion comes neither from the east nor from the west, that length or shortness of life depends not on the course of nature, but on his will and pleasure who hath every member of our bodies written in his book, able to deface all instantly with one dash of his pen; that if we spare to speak before others in his cause, we may want breath to plead our own before him; how easy would it be for us to confess Christ, by professing the truth before the mightiest amongst the sons of men; whenas now, our servile dependance on such as our Christian freedom and resolution might bring in subjection to the truths they scorn, on such as have not power to hurt our bodies, or deprive us of food and raiment, or other necessaries of private life, but only to repel us perhaps from ascending higher than any opportunity of doing good service to our Lord and Master calls us, makes us daily and hourly ashamed of him and his Gospel, which the great ones 801
of this present world confess in words, mightily oppugn in deeds, as we do scandalize the power and virtue of it by our silence. Great were the materials of the contentments which Esther enjoyed in Ahasuerus court, so were her hopes of having them continued or

enlarged: [b] Mordecai's admonition notwithstanding, grounded upon the consideration before mentioned, moved her to hazard all, and to adventure on her gracious king's extreme displeasure, rather than prejudice the cause of God's people by forbearance of petitioning on their behalf. Many of undaunted courage in the open field would hardly have pressed into the king's presence against the law; for though the danger could not be greater than they often exposed themselves unto against the enemy, yet fear of disgrace which might ensue would in this case assuage that boldness, whereunto hope of honour usually animates greater spirits. Cato then, and other such resolute Romans, as gave Cæsar to understand they had less dread of death than of his pardon, would have proved but dastards in the camp of Christ, for many principal points of whose service he that is more afraid of a miserable or disgraced life, than of a violent or bloody death, is very unfit. Now faith, if it be uniformly set, equally inclines us to make choice of either station, as the disposition of our lot shall fall. The best ground of our qualification for undergoing either will be, with deliberate impartiality to rate, as well the calamities or encumbrances, as the prosperities or pleasures, incident to this mortal life, no higher than in nature they are—for quality vain, and for durance momentary; still weakening our natural desires of the one, and fortifying our feebleness or peculiar indispositions to sustain

[b] Mordecai said that they should answer Esther thus: *Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou holdest thy peace at this time, comfort and deliverance shall appear to the Jews out of another place; but thou and thy father's house shall perish: and who knoweth whether thou art come to the kingdom for such a time?* Esther iv. 13, 14.

the other. Some are more easily dejected with fear of ignominy, others, of want or poverty; most are apt to be much moved with bodily pain; but all most with that which is most contrary to the inclinations or accustomances in whose exercise or practice they most delight. And seeing the abundance of our desires or affections usually brings forth a conceited greatness of the sensual objects whereon they are set, the enfeebling or pining of internal appetites will be the readiest way to erect our spirits, and ruinate all drowsy imaginations of greater terror than can really be presented to resolute and vigilant thoughts. The best means again to enfeeble inbred appetites, or impair the strength of natural or customary inclinations, is subtraction of their fuel, as much familiarity with their proper objects, or affectation of what we see most followed by others, which usually have wit enough to accomplish their chief desires, but want grace to account the inconveniences, that without great circumspection always attend on their accomplishment. What though our means be so short as will not permit us to fare deliciously, our presence not so gracious as to win their favour that behold us, our countenances not so armed with authority as to imprint awe in our inferiors, our wits not so nimble as may enable us to lead a faction, our experience not so great as to compass preferment, or wind ourselves out of intricate perplexed businesses; yet all these defects have this comfort annexed; that although we had Dives' fare and Crœsus' wealth, Tully's eloquence and Cæsar's fortune, Aristotle's subtilty and Achitophel's policy, Samson's strength and Absalom's beauty, Solomon's wisdom with all his royalty; yet were we bound to use all these blessings as if we used them not, to employ them, not to our own, but to his praise that gave them, in

802 whom, without these, we may more truly delight than any can do in their abundance, [c]*for to whom much is given, of him much shall be required.* This in the first place, not to rejoice though in miraculous effects of graces bestowed upon him, but rather in that his name is written in the book of life, in whose golden lines none are enfranchised but such as in poverty of spirit have served an apprenticeship to humility. Thus may the brother of lowest degree, so he will not be wilfully proud, nor stretch his desires beyond the measure God hath distributed to him, stoop, without straining, to that pitch, whereto even such as are of gifts most eminent, or in highest dignity, must of necessity descend, but by many degrees and with great difficulty, seldom without some grievous fall, or imminent danger of precipitation.

4. But is not this to calumniate our Creator's goodness, as if he did bait his hooks with seeming blessings, or set golden snares to entangle the souls of his servants? No; reason taught the heathen to think more charitably of their supposed goddess Nature, on whom they fathered that truth, which faith instructs us to ascribe unto our heavenly Father:

> . . . . . *Natura beatis*
> *Omnibus esse dedit: si quis cognoverit uti*[d]. [lib. 3. 215.]
>
> If from true bliss thou chance to stray,
> Do not the blame on Nature lay;
> Enough she gave thereto t' attain,
> But gifts without good use are vain.

The gifts, mean or great, bestowed on every man by his Maker, are best for him, so he would faithfully implore the assistance of his Spirit, wholly submitting

[c] Luke xii. 48.

[d] Claudian, who notwithstanding was in part a Christian, but uttered this rather as a dictate of nature, than as an oracle of faith.

himself to his direction for their usage. His mercy is many times greatest to such as he endows with least blessings of art or nature, in that as their spirits are usually slow, their capacities shallow, and abilities weak, so their conquest over delight or pride in their own good parts, in which the strength and virtue of faith consists especially, is the easiest, their aptitude to delight in spiritual goodness the greatest, and their alliance to true humility most immediate. His mercies again many ways appear most towards such as excel in gifts of nature. First, if they seriously address their best faculties to contemplate the fountain whence they flow, or to esteem of their Creator's goodness by his good blessings bestowed on themselves, they have a perpetual spur to stir up their alacrity in good courses, a curb to restrain them from falling into ordinary and vulgar sins, whereinto others usually slide through dejection of mind, or opportunity of their obscure place, and low esteem with others. The best lesson I remember in old Chaucer, and, for aught I can perceive, the only right use can be made of a man's notice of his own worth, is, to think every offence of like nature more grievous in himself, than in others whom he accounts his inferiors. Again, as eminency of natural or acquired worth exposeth men to more than ordinary spiritual danger, so, no question, rightly employed, it makes them capable of great reward; and few of this temper, if free choice were left unto themselves, but would rather desire to get honour, though with adventure of an avoidable danger, than to be assured of ordinary recompense for safe employments. Briefly, as 803
their stock or talent is greater, and through indiscreet or unthrifty courses may bring them into great arrearages at their final accounts; so, warily and faithfully employed, it always yields greater increase to God's

glory, who will not suffer the least excess of good service done to pass without an overplus of reward. That which turns all his blessings into curses is an overweening conceit of our own worth, and a persuasion thence arising, that we are fit for any fortunes whereunto industrious practices authorized by human law can raise us; and inwardly furnished for sustaining any place, for which the dispensers of civil honour can be wrought outwardly to grace or qualify us. As the disease itself is deadly, so is it usually accompanied with a phrenetical symptom: for, like wandering knights that seek adventures in unknown countries, we apprehend no danger in those courses of life wherewith we are altogether unacquainted, but rather wish to meet with temptations new and uncouth, because it is more glorious to conquer them, than not to be assaulted by them. But how can this resolution stand with that daily petition, *Lord, lead us not into temptation?* Much easier it is to avoid their danger, by refraining all trial of such deceitful contentments as make way for them, than not to yield unto them after accustomed experience of their pleasant insinuations. To be able not to affect their pleasures, is a point of Christian valour, highly commendable amongst the wiser sort of men, and immediately approvable with God: nor is there any that much desires to taste them, but is obnoxious withal to be so bewitched by them, that he shall think himself free enough from their enticements, when his heart and soul are indissolubly betrothed to them.

CHAP. V.

Our Saviour's Parables, (especially those Matth. xiii. Mark iv. Luke viii.) *most sovereign Rules for the Plantation and Growth of Faith: of unfruitful Hearers resembled by the Highway-side and stony Ground, with brief Caveats for altering their Disposition.*

1. LET others esteem of them as they list, our Saviour's parables, in that they contain the secret mysteries of the heavenly kingdom, shall ever, as they always have done, seem to me the most sovereign rules for planting faith; and the matters contained in them, the most precious objects for a Christian's choicer thoughts to work upon in his selected hours. In that it hath further pleased my gracious God to make known unto me, not only the parables themselves, which were communicated to the multitudes, but our Saviour's divine expositions of them, privately imparted to his disciples; I cannot think either myself or others, who are partakers of this favour, and not wilfully indulgent to such desires as brought blindness upon the Jew, to be of their number that are without, but rather of theirs to whom it is given *to know the secrets of the kingdom of heaven*[e]. Yet even his most perspicuous expo- 804
sitions shall become parables unto us, *if seeing we do not*, or will not *see, if hearing we do not*, or will not, *hear, neither understand*[f]; for in all such, unto the world's end, the prophecy of Esaias must be fulfilled, *By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive*[g]. This blindness, or dulness in hearing, which God layeth upon us as well as them, supposeth a winking or

[e] Read Matt. xiii. 11, Mark iv. 11.

[f] Matt. xiii. 13.

[g] Isaiah vi. 9.

closing of eyes, a shutting of ears unto the word manifested or revealed. *For whosoever hath,* (eyes or ears, though but natural, open,) *to him shall be given;* clearer sight, and quickness of hearing, more of every kind in abundance; *but whosoever hath not, from him shall be taken away even that which he hath*[i]; rather, what he seemed to have, for how can aught be taken from him that hath not? yes, even he that understandeth not the word which he hears, hath somewhat, until it be taken from him: so our Saviour instructs us; *When one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart*[k]. Because he had not the heart or courage to set his mind unto it, when opportunity was offered, for this actual and wilful neglect of such a talent as he had, he shall be deprived, as well of internal abilities, as external occasions serving to that passive capacity or qualification which we seek: *Wherefore let him that hears, take heed how he hears;* lest by admission of every vain and idle thought, he bring such a brawn or callum upon his heart, as shall make it like the highway side, or a beaten path, into which the seed sown finds no entrance, but lies exposed to those infernal harpies, which, as the lamentable experience of our times hath taught us, are still ready to snatch it out of men's mouths as fast as it enters in at their ears, causing them, as it were, to belch up the word received in unsavoury talk, to vent it in unseemly jests or secular merriments. This ill retention of what is heard argues the heart was not well prepared to hear: for which malady the wise king's prescription is the best; *Take heed to thy foot when thou goest to the house of*

What is it that is taken away from him that hath not.

[i] Matt. xiii. 12.

[k] Matt. xiii. 19.

God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil[1]. Even the best wisdom of the world is foolishness with God; unto whom he sacrificeth folly whosoever empties not his soul thereof when he comes to stand before the Lord, who accepts of no sacrifice to the contrite and broken heart, full only of sorrow for sins committed, or thanksgiving for their remission. To bring earthly thoughts into his sanctuary is to tread on holy ground with unhallowed feet, which Moses, the man of God, was forbidden to do; and we are commanded to have ours *shod with the preparation of the gospel.* How great soever our other cares or businesses be, we should at our entrance into the church wind up our thoughts, as men do their watches, that they beat not on any worldly matter, till the time allotted for hearing and ruminating upon the word received be past. The bell which calls us thither, should warn all secular cogitations to absent themselves from our hearts; otherwise, by often hearing we do but increase our dulness in hearing; for the confused sound of the letter, without distinct articulation or impression made by the spirit, causeth deafness in the sense of sacred discipline.

2. But of ordinary hearers, whom these admonitions most concern, a great part do not mingle seeds, but receive the pure word with gladness, minding no earthly matters whiles it is in setting; who notwith- 805
standing mightily oversee in prognosticating of a joyful harvest by this gladsome or forward spring. Such hearts our Saviour compares to stony ground, wherein seed cast shoots up apace, but withers as fast for want of root. Roots, though of trees, can go no deeper than the rock or stone, nor can the word of life sink deeper into the heart of man, than unto the roots of his

[1] Eccles. v. 1.

natural desires or affections; these unrenounced either stifle it in the growth, or prohibit the spreading of it any further, than where it can be no annoyance unto their propagations. Such as apprehend the tidings of peace with joy whilst they are uttered, but forthwith relent when the profession of their truth exposeth them to bodily grief or sorrow, are so affected to it, as rich men or good housekeepers to pleasant companions, whom they lovingly entertain at their tables, not willing to enter bonds for bettering their fortunes, or any way to endanger the diminishing of their own estates for releasing these men from hard durance. And such wariness is a point of wisdom, whilst practised towards such as we are tied unto only in the common bond of ordinary courtesy or humanity, or of whom we expect no greater good than usual delight; but it should be odious and detestable, if it were shewed towards such as have engaged their lives, lands, or goods for us, or unto them in whose defence or maintenance our very lives and substance are due; as to our prince, our parents, or country. But for the everlasting kingdom, what can be too dear? Not the whole world, if we had it, and all the holdfasts it can lay upon us. The passive incapacity or bad quality of the unregenerate, which in proportion answers to stony ground, is, in general, impatiency of adversity, and that but a vein or seam of man's hard and stony heart before it be rightly enstamped with that fundamental precept *of denying himself, and losing life for Christ's sake;* which in effect contains as much as Moses' tables and the Prophets. The branches of this general adversity, which, though in the purchase of so glorious a kingdom, doth offend us, are of divers kinds, not all alike apt to endanger every nature or disposition. To be crossed in suits of honour or preferment, is unto some as bitter as death; but many there be who have weaned their

thoughts from great matters, and yet can hardly brook a broken estate, or places far below their education or merits in men's esteem that be indifferent. Others, not greedy of glory, or far-spreading fame, are jealous of their reputation within its precincts, and very impatient of disgrace amongst their equals or acquaintance; whereof, notwithstanding, we should be sorry only to give just occasion, but glad to suffer it unjustly laid upon us for truth's sake. All of us have some or other tender parts of our souls, which we cannot endure should be ungently touched; every man must be his own methodist to find them out, and to accustom them by little and little to more familiarity with those grievances, whose assaults, if sudden, were like to daunt them when they should fight the good fight of faith. All of us have many secret concomitants of life, from which we cannot willingly part: our safest course would be gently to cut the strings or loose the ligaments, one after another, which tie us unto this present world, that we may be drawn out of it (as our teeth by this method are out of our jaws) with less difficulty when God shall call us. *O death, how bitter is the remembrance of thee to a man that liveth at rest in his possessions, unto the man that hath nothing to vex him, and that hath prosperity in all things: yea, unto* 806 *him that is yet able to receive meat*[m]*!* To like purpose, if I mistake not the circumstances, was his meaning—

Illi mors gravis incubat,
Qui notus nimis omnibus,
Ignotus moritur sibi[n].

That knowledge only count thine own,
Which to thyself thyself makes known:
The life men live by fame is light,
Death always sad without foresight.

[m] Ecclesiasticus xli. 1. [n] Seneca in Thyest. 400.

CHAP. VI.

Of that Temper of Heart which in proportion answers to thorny Ground. Of the Deceitfulness of Riches: how difficult a Matter it is to have them, and not to trust in them. The Reason why most rich Men of our Times never mistrust themselves of putting this Trust in Mammon.

1. BUT many, as was intimated in the former parable, that can hold the armour of faith close about them in storms of adversity, are often enticed to put it off by fair countenance of the world, or smiling graces of blind fortune wooing them to follow the unlawful fashions of her court. Many confessors in time of persecutions have proved apostates and factious schismatics after long peace and prosperity. Now it would be, I think, less grievous for a traveller to die in a far country in his setting forth, than to be drowned within ken of shore at his return; a misfortune more full of misery than can be expressed, to have escaped Sylla and Charybdis' rage, or safely to have passed the straits of Magellan, and afterwards, through carelessness, to cast away both ship and passenger upon the golden sands of Tagus, Orinoque, or Rio del Plato. Much harder notwithstanding is their mishap, which begin in the Spirit and end in the flesh; not that they were at any time actual participants of the sanctifying Spirit, but that they had a resolution in its kind truly answerable to his prescriptions, until some adventitious contagion of the flesh did pollute and corrupt it. The imperfection of these men's constitution our Saviour exemplifies by ground in itself not bad, but wherein good seed well sown comes to no proof, by reason of thorns, brakes, or such other weeds or trash as usually grow up in the fields of sluggards, or men so detained

with other businesses that they cannot intend their husbandry. The means whereby weeds hurt the corn are especially two; either by stealing away the strength and vigour of the soil, which should nourish it, (for which reason trees too closely set cannot thrive,) or by a kind of antipathy, or secret enmity, which may be either in the essential properties of the very seeds or roots, or in the cumbersome vicinity of the blades or stalks, each according to their strength apt to stifle other. That which in respect of our spiritual growth in faith answers in proportion to thorns or tares 807
amongst corn, is in general worldly care, or solicitude, especially the deceitfulness of riches, or voluptuous life. It is hard to handle pitch, and not to be defiled with it; it is harder for the soul of man to be much conversant in any matter, and not take some touch or tincture from it; whence all acquired inclinations, good or bad, usually spring according to the different qualities of the objects whereto we are much accustomed. From this aptitude of the soul to receive impression from externals, it falls out, that as men set to woo or deal for others, take often opportunity to bespeed themselves; so these things which are first sought for only as ordinary means for attaining some good end, usually intercept the desire or love we bear unto the goodness of it; which is successively infinite. For things in themselves good admit no stint of desire, but the more we possess of them the more we seek; which desire or inclination once alienated from the end unto the means, makes us exorbitant in all our courses. This miscarriage of our intentions is the source of all idolatry, of superstition, of hypocrisy, of all inordinateness in moralities; and is hardest to be prevented in the most ordinary or necessary means of life, as in meats

and drinks, in gathering riches and worldly substance. The reason is obvious, inasmuch as our souls are as apt to receive impression from these objects as from others, and yet must of necessity be most conversant in these.

2. Sport, or bodily exercise, is meat and drink to youth of better mettle; of which who is careful for the belly, save only to satisfy present appetite, or to enable their bodies to activity? yet by eating well upon such occasions or provocations, the stomach will come in time to prescribe, or plead a custom; and plenty of food, though first sought for necessity or increasing of ability, is afterwards necessarily desired, though to the overcharging or disenabling of nature. To be enamoured with the sight of money, is more natural to young chuffs than children; unto whom, notwithstanding, once coming to years of discretion, and left to their own care or provision, the use of this metal, as the world hath now decreed, is very necessary for supplies of life in every kind; and men's desires to have it for this end, often multiplied or reiterated, sell over the soul to love itself for itself; as too much familiarity, or frequent conversation with creatures not so amiable, entice men, otherwise fit matches for more comely personages, to folly and unlawful lust. And this is the mischief of mischiefs, that the fruition of money or coin being permanent, the inordinate inclination to it still increaseth with the acquisition of it, though lawful. This the heathen had observed as an axiom almost without exception amongst those that knew not God:

Crescit amor nummi, quantum ipsa pecunia crescit.
Juv. Sat. xiv. 139.

Our love to pelf doth always grow, as fast as pelf itself doth flow.

And from notice of the danger whereto increase of wealth exposes men's souls, the Psalmist thought that admonition necessary, *If riches increase, set not thy heart upon them*[o]. Every vice is a kind of madness, in respect of that uniformity which accompanies faith and Christian sobriety: yet many vices there be, very foul in the act, which leave a sting behind them, and by 808
scourging the mind procure *dilucida intervalla*, wherein the doctrine of life may be clearly represented, and make some impression upon their soul. But such is not the nature of avarice or ambition: of men polluted with which diseases what one in another case hath said is most true, *Qui nunquam delirat semper erit fatuus:* As they bewray no spice of frantickness in the actual prosecution of what they intend, so they remain perpetual idiots in continuing their sinister choice.

3. It would be a matter very difficult to find a man in this age, in whom the word of God, as far as the eye of man's observation can pierce, had taken better root, or more uniformly branched itself into every commandment of the law, than in that rich man (or, as St. Luke entitles him, that *ruler*[p]) which came running[q], yet not forgetful of good respect unto our Saviour; for kneeling he tenders this petition, *Good Master, what shall I do that I may possess eternal life?* That as well the appellation as his desire was sincere, and not pretended, is manifested by our Saviour's love, which was never set on outward feature or external compliment, but on internal integrity and ingenuity. His profession of observing all the commandments from his youth, had his own heart been a competent judge of his demeanour, was not hypocritical, but true; for such had his care and resolution

[o] Psalm lxii. 10. [p] Luke xviii. 18. [q] Mark x. 17.

been. But he that was greater than his heart, perceived some thorns or weeds already taken, which would overtop the good seed sown in it, and keep down his thoughts from growing up to heaven, whereunto our Saviour would have exalted him, could he have suffered the extirpation of these weeds. *One thing is yet lacking to thee: go and sell all that thou hast, and give to the poor, and thou shalt have treasures in heaven: and come, follow me, taking up thy cross. But he was sad at this saying, and went away sorrowful*[r]. What was the reason? His heart was with his treasure; and care of keeping it, or secret delight in enjoying it, being crept into the same room, did suck away that virtue and influence, whereby the word sown should have received strength and increase, alienating part of his soul from God, whom he was to love with all his soul, with all his heart, and all his strength. The reason of his heavy and sorrowful departure, as it is expressed by two Evangelists[s], was not any unsatiable desire of riches, or unconscionable means to get them; his chief fault was, that he was marvellous rich; or, as St. Mark saith, that he had *great possessions*. For to have these but in competent measure, and not to trust in them, is a more extraordinary blessing of God than their greatest abundance, though gotten without extortion, fraud, or cozenage. Nor is it the deceitful and fraudulent means commonly used in gathering wealth, but the deceitfulness of it howsoever gathered, which chokes the word, and makes the heart wherein it is sown unfruitful. If we rightly observe the bounds or limits whereby the several parts of this parable are distinguished, and their peculiar disposition whom our

[r] Mark x. 21. [s] Mark x. 22. Luke xviii. 23.

Saviour represents unto us by thorny ground, his phrase doth intimate that the very presence of riches and large possessions, though never sought for, though scarce expected, will enchant minds otherwise free and liberal with a secret delight in their fruition, and a desire to retain, if not to increase them, and so by degrees unobservable breed such distempers in the soul, as will be ready to bring forth death ere they can be discovered; as bad humours ofttimes gather in 809
strong bodies, never descried but by some strain, causing them to settle or make head against nature; on a sudden, without due observance of our temperature, whether natural, customary, or accidental, right choice of seasonable exercise, and moderation of cares in our studies or businesses, such grievous maladies as were now mentioned may grow ripe when we least think; albeit we had physicians more skilful than Hippocrates, Galen, or Celsus, to appoint the set times of all our repasts, to approve as well the quality as quantity of what we eat or drink, or to oversee us sleeping or waking, perpetually directing us in the right use of other means ordained for preservation of life and health. More secret by much, and more insensible, is the gathering of this spiritual disease, for whose avoidance we now advise, even in men that make great conscience by what means they increase their wealth, and will not adventure on any bargain though never so good, without particular warrant from the word of life, or some peculiar prescriptions from the learned physicians of their souls. Nor is there any means to prevent the danger save only by the continual exercise of good works, alms, and other deeds of charity; by prudent carefulness to improve their substance gotten, as far as may be, to God's glory, and ofttimes by volun-

tary abstinence from lawful gain, which by their forbearance might befall the poor brethren. For a rich man to know how well he loves his riches, that is, to discover the instant danger of his disease, is otherwise impossible unless he were put to such a plunge as this young man was, urged to forsake them utterly all at once: which he doubtless, that useth not such charitable exercises as are here mentioned, would not have done, though our Saviour in person should have charged him so to do: easier it is by this assiduous carefulness and religious practice to weed all roots of love or trust in riches by little and little out of the heart, than to be plucked from them upon a sudden; albeit utterly to extirpate all trust in them where they abound, is only possible to the Omnipotent power, and a rare document of divine mercy, as that dialogue betwixt our Saviour and his disciples, begun upon the former young man's sorrowful departure at the mention of such qualification as he exacted of his followers, doth necessarily imply: *Jesus* (saith the Evangelist) *looked round about, and said unto his disciples, How hardly do they that have riches enter into the kingdom of God*[t]*!* His manner of uttering it, or other circumstances not expressed, did intimate greater difficulty to his disciples at the first hearing, than this short speech doth unto us; for *they were astonished at his words*[u]. Did they then mistake him? or was he willing to make the difficulty less than they conceived it? No; he answered again, *Children, how hard is it for them that trust in riches to enter into the kingdom of heaven! It is easier for a camel to go through the eye of a needle, than for*—whom? he that trusts in riches? no, *for a rich man to enter into*

[t] Mark x. 23. [u] Ver. 24.

the kingdom of God[x]. Well might this reassumption of the former difficulty increase their astonishment, and extort that demand, *Who then* (what rich man at least) *can be saved?* With men it is impossible any should, but not with God. Howbeit to make entrance into the kingdom of God for him that trusts in riches, while he trusts in them, is no act of his omnipotent power, seeing no man can trust in him and in riches too; for this were to serve him and mammon: nor is it possible by the divine decree that any should enter into that kingdom without trust in God. The matter therefore which seemed altogether unpossible to the conceit of Christ's disciples, was for a rich man not to trust in riches as much as this young man did: this is an extraordinary gift of God, to be sought with greater care, with greater diligence and frequency of prayers, of fastings, and practices of charity, than either wealth, preferment, health, life, or whatsoever may befall it: *Blessed is the rich which is found without blemish, and hath not gone after gold, nor hoped in money and treasure. Who is he? and we will commend him: for wonderful things hath he done among his people. Who hath been tried thereby, and found perfect? let him be an example of glory. Who might offend, and hath not offended? or do evil, and hath not done it? Therefore shall his goods be established, and the congregation shall declare his alms*[y]. 810

4. But as in most other points, so in this, we usually fill up the measure of our iniquity unto the brim, ere we think God's judgments can approach us, by a general oversight (elsewhere discovered) in using the secular phrase of our corrupt times, rather than the gage of the sanctuary for notifying the capacity

[x] Mark x. 24, 25. [y] Ecclesiasticus xxxi. 8—12.

of that body of sin which we bear about us, or the greatness of our actual transgressions. Who will not confess that it is very hard to have riches and not to trust in them, and impossible for him that trusts in them to enter into the kingdom of God? but who is he will thus assume—It is very likely that I trust in riches: what is it blinds us, but the gross language whereto we are accustomed? As if to trust in them were to say unto them, Ye shall deliver me, to pray or offer sacrifice unto them; yet so our hearts say, though we perceive it not, unless we be more careful and vigilant to make us friends of the unrighteous mammon, than either to get or keep treasures though lawful; unless more delighted in employing them to charitable uses, than in watching or entertaining opportunities for increasing them. In them we trust, not in our God, unless the inclinations of our hearts to get or forego them be so justly poised that any occasion of doing good do cast our resolution as readily one way as the other; that their loss, if by God's appointment they take wing, do not so depress our souls, but that they may instantly return, as Job's did, unto their wonted station; *The Lord hath given, and the Lord hath taken away; blessed be the name of the Lord*[z]. So prepared we should be, that our joy should flow as well when our earthly store doth ebb, as when it swelleth; *Let the brother of low degree* (saith St. James) *rejoice in that he is exalted: but the rich, in that he is made low: for as the flower of the grass he passeth away*[a]. Thus whiles wealth increases, it should occasion us to trust in God, because he gives it: but more whiles it falls, because it is then more manifest there is no trust to be reposed in it.

[z] Job i. 21. [a] James i. 9, 10.

CHAP. VII. 811

Of the Antipathy between true Faith and Ambition, or Self-exaltation: that the one resembles our Saviour's, the other Satan's Disposition: brief Admonitions for avoiding such Dangers as grow from other Branches of voluptuous Life.

1. SEEING desire of riches draws us into so many snares, and entangles us with so many noisome lusts, the reader haply will condemn the covetous, as the man whom God abhorreth most. Howbeit besides covetousness, or love of riches, another root of evil there is, whose antipathy with the seed of life is like the enmity betwixt the woman's and the serpent's seed. And no marvel, seeing true and lively faith is the express image of that humble, meek, and lowly mind which was in Christ, as this wild tare whose extirpation we seek is but the offspring of the great serpent's venomous pride. Riches choke or stifle the word of life in the growth, and make the passage into the kingdom of God so hard and narrow for the rich man, as is declared; but aspiring thoughts perish the very first seeds and roots of faith, and cast down the ambitious man headlong from approaching the gate whereat the righteous enter; for *every one that exalts himself shall be brought low*[b]. Could we rightly measure the nature of ambition, or exaltation of man's self, by the true rule of the sanctuary, and not by the popular notions or conceits that men this way very faulty have of this infernal sin, we might find a more compendious ascent unto the holy mount than most do take or care to inquire after. The root whence this mischief springs, as all agree, is a desire of civil power or greatness; which then only (in vulgar esteem) brancheth itself into ambition

[b] Luke xiv. 11.

when this greatness is sought for by unlawful means; but this is a mist of error or hypocrisy in the mind, which riseth from foggy desires of this gross humour in the heart. For we may, as often we do, use lawful means for compassing most unlawful ends; so may the end which we earnestly intend be exceeding good, and yet the intention of it very naught. Though atheism be the usual fruit of ambition come to full growth, or throughly ripe, yet many in a lower degree ambitiously minded often seek after good places in churches or commonweal, with earnest desire to do more good in them than others would; howbeit the very accomplishment of these seeming good desires or intentions makes them worse men than they were before; and their country can never gain much by such exchanges, as that emperor intimated to his soldiers—*Bonum militem perdidistis, imperatorem pessimum creastis*—by losing a good pastor for a corrupt prelate, or a tolerable private man for a naughty magistrate. Admit the party thus advanced might empty the commonweal of many enormities wherewith it had been, and without him might be continually pestered; yet the usual consequences of high advancements upon so bad foundations, which like eclipses have not their far-spreading effects till many years after, add much to the fulfilling of their iniquity with whom they live, and cause God's secret judg-
812 ments to hasten their pace. Did we not look more on the visible means whereby good or evil seems to be wrought, than on his invisible power that can contrive our final happiness by misfortunes, and dispose advantages to our utter undoing; his will revealed against self-exaltation and ambition would warrant the orthodoxal truth of this paradox, that how sincere soever men's purposes may seem unto

themselves, or how successful soever their projects may be held in politic guess, yet whosoever he be that shall affect higher dignities in church or commonweal before he have fully conquered all temptations whereto these lower mansions are exposed, doth seek a certain mischief to himself and others. But for a positive rule to secure our hearts from all contagion of this hellish weed, it sufficeth not that our consciences can give us full assurance we have been most vigilant, trusty, and careful in our former callings, ere we look after greater matters; for though this rule hold negatively true—None can be fashioned for greater honour, but by faithful discharge of lesser offices—many, notwithstanding, may be fitly qualified for the one, and yet very unapt for the other; as divers plants well taken, and likely to thrive every day better than other in the soil wherein they have been first set, would hardly prosper in another, more commodious for better purposes. Besides, this perfection of sincerity or hopes of it increase in our accustomed calling: unto such a qualification for an higher as shall not endanger the growth of faith, to compare as well the quality as the strength of our present inclinations, with the several impulsions or allurements of that promotion we desire, is very requisite. Even after we be secured, upon calculation most exact, of our force and skill to resist or prevent these, the very desire of rising higher, unless suggested by the concurrence of God's providence, or some peculiar instinct free from all suspicious attendants, or rather accompanied with good thoughts, or other pledges of internal comfort, is very dangerous. To follow the natural or usual working of our will, forecasting means of our advancement, is to exalt ourselves, and that, in the issue, is to desire to be brought low. The Jews'

pressing for the highest places at feasts was but a symptom or manifestation of this inward distemper of heart, unto which our Saviour applies this medicine; *When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; and he that bade thee and him come and say unto thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted*[c]. It was not his purpose at this or other time to give any rules for civil compliment, or fashionable behaviour amongst strangers at the table, but such as were parabolical, and had especial reference to the internal frame or composal of men's resolutions. The true meaning of the former parable is this; that seeing here we have no abiding city, but continue as pilgrims, God's hospitals or almsmen, the meanest estate, furnished with a tolerable supply of necessaries, should best content our private choice; always referring our advancement to the sweet disposition or invitation of the divine Providence. Our Saviour himself, though exactly accomplished for the right governance of more worlds than this world hath provinces, did not take unto himself
813 the honour to be made high priest, but he *that said unto him, This day have I begotten thee*[d], did thereto call him. And seeing to symbolize with the imitable perfections of his human nature in the days of his humiliation, is the most immediate and formal effect of faith,

[c] Luke xiv. 8, 9, &c. See Prov. xxv. 7. [d] Heb. v. 5.

he that desires to have it prosper in his heart should first seek to frame the like mind in himself that was in Christ, even to evacuate his breast, though not of all hopes, yet of all present desires or actual addressments to raise his estate or fortunes, grounding his expectation of future glory in true humility and contentedness with the lowest place amongst God's people, *not taking honour to himself until he be called of God, as was Aaron.*

2. But to speak of an inward or particular calling to any course of life seems but as a relation of some dream or fancy in these wretched times, wherein of such as would be thought religious, and bear the names of divines, the most are more ready to impeach their own loyalty towards Christ, and make wilful forfeiture of faith and honesty, by open profession of ambitious and unconscionable aspiring resolutions, than to disparage their wit or sufficiency (as they conceit it) in the world's judgment, by renouncing their slender uncertain hopes or remote interest in promotion, which cannot be sought for without excessive pains and trouble, and these always great, with pining care how to maintain or keep it gotten, before they can be sure to get it. *Ye are of your father the devil*, saith our Saviour to the Jews, *and his works you fulfil; for he was a murderer from the beginning*[d]: yet was his rebellious pride and ambition the mother of his murderous mind. The lowest rank of his fellow angels, never affecting to climb higher than the places first appointed them, remain to this day loyal towards God, loving one towards another, and kind to man their neighbour though inferior creature. But for Lucifer to shine as the morning star amongst his brethren did not suffice, unless he far exceed the moon, and become

[d] John viii. 44.

like the midday sun in glory. According to the exorbitancy of this desire, and height of his fall thereby procured, hath the maliciousness of his dejected pride, and deep dissimulation for bringing his murderous plots about, continued since. Whose sons then may we suppose they are, who, never contented with their natural station, much bettered by many casual accessions, and daily additions of God's temporal blessings, scarce give themselves respite to think how well God hath done by them already; so eagerly are they set to soar higher and higher, without fixing any period to their towering thoughts; as if they had said in their hearts, *We will ascend above the height of the clouds, and we will be like the Most High*[f]. Besides their participation of this hereditary quality, or first sin of Satan, the preposterous devices of men ambitious to effect their wills, rightly blazoned, proclaim their pedigree. For as Lucifer since his fall, albeit still like himself, not the son but the father or prince of darkness, doth outwardly transform himself into an angel of light; so this painted Helen, the mistress of modern thoughts, ambition, though always in travel with raven, murder, and cruelty, is notwithstanding for outward resemblance (as one well observes) the most exquisite ape of that angelical virtue, Christian charity; *it suffereth all things, it endureth all things, it believeth all things, it doth not behave itself unseemly, it is kind*[g], not with respect to God's glory, or any spiritual end, but to the recompense of present reward, or in hope of gaining
814 their favour which may advantage it. Not late experience of our own misery can make us poor men more compassionate to our miserable brethren, than one ambitious man is courteous or kind unto another, or ready to further him in causes that do not cross his

[f] Isai. xiv. 14. [g] 1 Cor. xiii. 7.

own preferment. And happy were they in their mutual kindnesses, were not these full of cruelty towards the poor and needy. From a general consideration how mightily that golden rule *Whatsoever ye would that men should do unto you, even so do unto them,*[h]—is violated by the mighty of our times, I was moved some years ago to utter publicly what no experiments which I could since observe, as yet occasion me to recall; that if all the calamities either immediately laid upon men of meaner rank by God, or procured by their own folly and oversight, were laid together in one balance, all would not equalize the grievances which befall them by the mutual gratifications of great ones, who either spare not to sacrifice the life and substance of the needy (with whose miseries the huge distance of their places will not suffer them to be affected) unto others' luxury or superfluous pleasures, with whose unnecessary wants, through the vicinity of their estates and like conditions, they easily and exactly sympathise; or else, to ease themselves of some light care in preferring their dependants, respect not what heavy burdens fall upon inferiors by these unnecessary advancements of their favourites. Again, unto what mean services and base employments, for satisfying bodily lust or desires of revenge, will these infernal sons of pride prostitute themselves, to gain some present interest, with hope of future sovereignty in seely, impotent, and discontented souls! And did he not well characterise the ambitious man, that said, *Ut dominetur aliis prius servit: curvatur obsequio ut honore donetur?* How many in our times would be willing, so God would grant it, to take Cham's curse upon them for their present blessing, even to be *servi servorum*, slaves to great men's

[h] Matt. vii. 12.

servants, so they might hope at length to domineer in the tents of Sem, or bear rule over the tribe of Levi? Lastly, there is a property wherein the hellish fiend, the bewitched lover, and the ambitious mind, are univocal communicants. For though all of them daily complain of their vexations, as being hourly tortured with those things which they most affect; yet can no inducement draw them to desist, still as it were striving to entangle themselves faster in the cords or bonds of their cruel racks.

3. Or if the troubles of mind wherewith the ambitious man's suits are still solicited, and their accomplishment perpetually attended, did want that sting whereby even his sweetest delights become too dear; he were to be thought very unwise, or wise in his generation only, that would forego the pleasant opportunities of a private life for the right setting of his faith, for the increase of his devotion, or gaining greater frequency of more familiar and secret conference with the Spirit of truth; albeit he were sure to gain a kingdom by employing his wits another way. *For what doth it advantage a man, to gain the whole world,* with danger *of losing his own soul*[i]? yet is he very likely to lose it that hath but small time to seek it; and as one saith[k], *Nemo occupatus bonam mentem invenit,* He that is much busied in other matters, whereunto God particularly hath not called him, can hardly be at leisure to search, much less to find, in what terms his own soul stands with her Creator, or faithfully to make up those accounts our Saviour exacts at our hands ere we can be worthy of his service. Yet, of all businesses, ambitious employments most hinder the true knowledge of ourselves, whose first elements are, *Dust thou art, and unto dust shalt*

[i] Mark viii. 36. [k] Seneca.

thou return. Dust then being our native soil, and last home, to which we must by a decree most certain one time or other, but uncertain whether sooner or later, repair, by soaring aloft we do but make our wearisome way the longer and crookeder, and our fall, especially if sudden, more grievous. And seeing such aspiring thoughts as we harbour did overturn the great tempter himself, that which a religious father observed of pride in general is most proper to this branch at whose roots we strike, untimely desire of promotion; such as are overgrown herewith need no tempter: the devil cannot wish them more harm than they are ready to do themselves by zealous following that course which brought him to his fall. Cease I shall to wonder hereafter what spirits should move such young and tender olive plants, as scarce thrive under the walls of God's house, or such vines as hardly bear fruit in the warm and well-fenced vale, to affect removal to the cold and open mountains, exposed to blasts of noisome winds. Is it their glory to be above others of their own rank and education? This might be purchased with less danger to themselves, and more good to God's church, if they sought to overtop them more by their own proper height, or seasonable well-furnished growth, than by mere advantage of ground. For[1] when every valley shall be exalted, and every hill and mountain made low, until the crooked become straight and the uneven places plain, the fruit which hath grown in the vale will appear both higher and better than the ordinary offspring of the mountains. O that men were so wise as in heart to consider, that the lower their place, so not exposed to floods of violence, the apter it is to suck in the dew of God's blessing in greatest plenty!

[1] Isaiah xl. 4.

4. The poor Galilean, or vulgar Jew, had liberty to follow Christ every hour, not ashamed to be seen at midday in his company. But the conspicuous eminency of [m]Nicodemus's place compels him to repair unto his Lord like a thief by night, an ill abodance that those heavenly mysteries wherewith he sought to enlighten his mind should seem obscure. This man was grown so great in Israel, that he could hardly be taken down to the pitch of childhood, or infancy, into which mould of necessity he must be cast, ere he can be born anew, or receive the kingdom of heaven aright. Men in our times, of far greater place than Nicodemus was, may safely profess themselves Christ's disciples; for not to be such in profession, or not to shew themselves sometimes openly in the assembly of his saints, is their greatest shame and ignominy: but so to strip themselves of the flesh, of the world, of all prerogatives of birth or secular eminency, as they must ere they can be regenerated by the Spirit, or become new men in Christ Jesus, would utterly spoil their goodly fashion in the world's eye; in which, if we might examine their hearts by their practice, or avowed resolutions, they only glory: confess Christ then in speech they may, but how is it possible they should truly believe in him when they love the praise of men more than rebuke for his sake, and receive honour one of another, not seeking that honour which cometh of God alone? To believe Christ, in ordinary phrase, is less than to believe in him; yet he that seeks but in the lowest degree to believe in him must abandon that humour which he hath discovered as the principal root of Jewish
816 unbelief, or denial of him. Was that then such gross ambition as our corrupt language only takes notice of?

[m] John iii. 1, 2, &c.

Was it immoderate desire of greater places than they enjoyed? or rather only fear lest they should no longer enjoy these? The [n] sight of his miracles and evidence of his divine predictions had won the assent of some, even amongst the rulers, unto his doctrine as true, whilst simply considered, or compared only with the speculative arguments brought against it by his adversaries. But what they believed in part as true, they did not assent unto as good, or not as better than the praise of men; for (saith the evangelist) *they loved the praise of men more than the praise of God* [o]. Did they then expect to have their praises sounded out by some panegyrical encomiast in solemn assemblies, or unworthily to gain an honourable report amongst posterity? No, these are rewards of resolution in speech and action, not of silence. Just suspicion we can gather none of any such haughty conceit, or desire so far exorbitant, seeing all they could expect for not confessing Christ was, not to have their good names or fame called in question, or to speak as it is written, *Because of the Pharisees they did not confess him, lest they should be cast out of the synagogue* [p]. Liable they were unto the former verdict of *loving the praise of men more than the praise of God*, inasmuch as they feared the loss of their places or reputation which they enjoyed, more than Christ's censure of such as are ashamed of him or his words before men. Ashamed of him most of us in our own judgment are not; for, in that gross construction which hypocrisy suggests of this speech, indeed we cannot, as being brought up in a state which as it acknowledgeth him for the Redeemer and Judge of the world, so is it able to disgrace us and our acquaintance enduring life, and both our posterities after death, if we should deny him openly before the

[n] John xii. 42. [o] Ver. 43. [p] Ver. 42.

Jew or Turk. But the words which he spake [q], and must judge the Jew for refusing him, will in that last day condemn us also, if we receive not them. Such as receive not him, receive not God that sent him, and he that receiveth not his words, receiveth not him. He that is ashamed of the one, is upon the same terms ashamed of the other; whilst we have his gospel and other apostolical writings, not believing them better than these Jews late mentioned did him, it were hypocritical, even Jewish credulity, to think we should have believed him, though we had been eyewitnesses of his miracles, or resurrection from the dead. How many then, of higher fortunes especially, can we, without breach of charity towards our Saviour and the truth of his Gospel, suppose this day living, that can justly say their hearts are free from such roots or seeds of ambition as have been discovered in these Jewish rulers, yet these such as admit no compossibility with the seed of faith? What cause so good, what truth so manifest, or so highly concerning the honour of God, what persons so dear unto his Son, in whose furtherance or just defence, either fear of sharp censure in a civil, or of excommunication in an ecclesiastic court, loss of their places, or dejection from such rule or dignity as in church or commonweal they bear, will not make most men either afraid or ashamed to speak, at least openly to oppose their superiors in honour only, not in knowledge of Christ's laws or precepts? Is not this to *love the praise of men more than the praise of God?* to have *the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons*[r]*?* Or if the objects of our usual fear be in themselves of less force to withdraw us from confessing Christ before
817 men, than the temptations which these Jews had, (for

[q] John xii. 47, 48. [r] James ii. 1.

what to them more terrible than to be cast out of the synagogue?) our faith must needs be less than theirs was, though theirs no better than none, because it vanisheth as fast upon the first approach, or rather conceit of persecution, as the morning dew doth at the sun's appearance. But if the Pharisees, whose censure they feared, would have countenanced our Saviour's doctrine, they had been as forward confessors as the best of us, and Christians altogether as good as any that love the applause or fear the check of men in authority, when truth disgraced, or destitute of assistance, requires their testimony.

5. If the least spice of this disease be so dangerous, what mischief may the heat of it procure unto the soul of man! It may, as it often doth, inflame the heart in which it kindles with ardent desires of false martyrdom, but sears the conscience, that it can never become truly Christian until every sparkle of this strange fire be extinguished, and the sore it bred moistened with tears, or mollified with true humility. Minds tainted with other corruptions seldom shrink in defence of the truth whereto they assent, until assaulted by violence, or pinched with some real persecution. Ambition only though in the lowest degree, or but kindling in tickling love of applause or jealousies of ill report, is daunted with shadows, and made to fly the field for fear of being lashed with absent tongues. And no marvel, whenas the reproachful censure of the multitude, or of men on whose voice and sentence it most depends, (though bequeathed by our Saviour as an especial blessing, descending by inheritance to his chosen from their fathers the true prophets,) is apprehended by the ambitious, or popular minded, as the most grievous curse that can befall them: *Blessed are ye*, saith our Saviour, *when men*

hate you, and when they separate you, and revile you, and put out your name as evil, for the Son of man's sake. Rejoice ye in that day, and be glad: for, behold, your reward is great in heaven: for after this manner their fathers did to the prophets[s]. On the contrary, what he denounced as a woe is made chief matter of their joy that affect an universal esteem of honest, discreet men: *Woe be to you, when all men speak well of you! for so did their fathers to the false prophets*[t]. Thus much of this poisonous weed, whose fertile growth in the clergy seems to be provoked by covetousness in the laity. For the more unconscionable patrons be, and the more worldly or troublesome parishioners be, the more unsatiable are many ministers' desires of dignities or pluralities, as if they sought to beat their adversaries at their own weapons, to outweary the minor sort in suits of law, to outvie the greater in secular pomp or bravery. Many other branches there be of voluptuous life, through whose deceitfulness the word of life is secretly choked or stifled in minds otherwise well-affected, and by good husbandry apt to fructify; but their particular discussion I must refer to the reader's private meditations, contenting myself only to touch the generality.

6. The course of a Christian's life may most fitly be compared to a navigation; his body is as the bark, the human soul the owner, and the Spirit of God the pilot. As there is no seafaring man that can be secured of continual calm, but must resolve, as to meet with storms, and with rough and grown seas, so to redeem himself and his passengers from their rage, sometimes with loss of fraughtage, sometimes of tackling, or (in desperate extremities) of the vessel with
818 her burden; so is there no Christian that can expect

[s] Luke vi. 22, 23. [t] Ver. 26.

or may desire a general exemption from temptations, but must be content to prevent the shipwreck of faith and conscience one while with loss of goods, or other appertenances of mortal life, otherwhiles with loss of some bodily part, (for if either hand or foot shall offend us, it must be cut off, rather than Christ should be forsaken,) sometimes with loosening all feasts of friendship or dependance, (for he that loves father or mother, brother or sister, kith or kin, superior or inferior, more than Christ, is not worthy of him,) sometimes with dissolution of body and soul; for *whosoever will save his life* (when Christ's cause shall demand the adventure of it) *shall lose it; and he that will lose it shall save it.* Now where the fraughtage or furniture of life is precious, as if our fare be delicate, our other pleasures or contentments in their kind rare and delectable, our alliance or acquaintance choice and amiable, our revenues ample, or authority great, the flesh once tempted to forsake these for preserving conscience upright, and confessing Christ, is ready to wrangle with the spirit; as a greedy or jealous owner would do with a skilful pilot, advising in a tempest to lessen the danger by lightening the ship. If the commodities be gross or base, the owner perhaps can be well content to have some part cast overboard, but if costly and dear, or such as his heart is much set upon, he had rather adventure to perish with them under hatches, than to see them cast into the sea; for to part with them is death. Some Christians, when blasts of temptation arise, rather than they will break with their friends and acquaintance, do finally sink with them, as ships are sometimes cast away through the owners' unwillingness to cut the cables, or loose the anchors: some, when storms of persecution begin to rage, rather than

[u] Matt. x. 39.

they will hazard loss of body, lands, or goods, in truth's defence, drown both body and soul in perdition. Seeing the wisest of us, as we are by nature, or left to our own directions, are more cunning merchants than mariners, and for the most part as ignorant of the voyages we undertake as skilful in the commodities we traffick for, the best resolution for our safety would be to load ourselves with no greater quantity of riches, honour, or other nutriment of voluptuous life, than shall be appointed us by the peculiar instruction of God's Spirit, which best knows the true burden of those brittle barks, how well or ill they are able to abide rough seas, or such storms as he alone foresees are likely to assault us. And seeing we are all, by profession, lastly bound for a city which is above, whose commodities cannot be purchased with gold, or silver, or precious stones, much less may we truck for them with our unclean worldly pleasures or delights, which may not be so much as admitted within the walls or gates; our wisest resolution, in the second place, is to account even the choicest commodities that sea or land, or this inferior world can afford[x], but as trash or luggage, serving only for balance in the passage: so shall we be ready to part with it when any tempest shall arise, and if extremity urge us, like St. Paul and his company[y], to save our souls with loss of the bark that bears us, and of all the whole burden besides.

7. But this advice may seem like their philosophical fancy who would persuade us that splendant metal, which is enstamped with Cæsar's image and superscription, and furnisheth us with all things necessary, were but a piece of purified clay, or earth and water
819 close compacted. Shall we, whom none makes reckon-

[x] See chap. 4. parag. 3. [y] Acts xxvii. 38, &c.

ing of, bring down the price of these things, which men in authority, and the common consent of nations, would have raised unto the skies? Shall we believe ourselves before our betters, that bodily pleasures, great preferment, or other contentments, which almost all account worthy of their daily and best employment, are nothing worth? Sure the heathen thought this very argument no better:

> *Nugæ non si quid turbida Roma*
> *Elevet, accedas, examenve improbum in illa*
> *Castiges trutina: nec te quæsiveris extra*[z].
>
> Deem not all naught unsteady Rome accounteth light;
> Her scales are false, and cannot weigh men's worth aright;
> But naught without can him that's well within affright.

Let us take counsel of our own hearts, and they will better inform us than ten thousand by-standers, that live but by hearsay, and see only others' outsides, not what is within themselves. Though we have riches, and all other materials of worldly solace in greatest abundance, yet our lives consist not in them, much less doth our felicity. Now as in all men's judgments he lives much better that is able to live of his own, than he which hath the same supplies of life in more competent measure from his friends' benevolence; so, much happier is that soul which hath delight and contentment competent within itself, than that which hath them heaped upon it from without; seeing all the delights or pleasures these can beget suppose a precedent pain or sorrow, bred from desires unnecessary in themselves, but such as lay a necessity upon us to satisfy them whiles we have them. It is pleasant, no doubt, to a woman with child, to have what she longs for, but much more pleasant to a manlike mind, never to be troubled with such longings.

[z] Persius, Sat. 1. 5.

Not to need honour, wealth, bodily pleasures, or other branches of voluptuous life, is a better ground of true peace and joy, than full satisfaction of our eager desires, whilst they are fixed on these or other transitories. The strength of our spirits (by whose united force our union with the Spirit of truth must be ratified) is much dissipated by the distractions which their very presence or entertainment necessarily require; so doth the life and relish of all true delight internal (into which the true peace of conscience must be engrafted) exhale, by continual thinking on things without us. Finally, whiles we trouble ourselves about many things, it is impossible we should ever entirely possess our own souls with patience, or make the best of them for purchasing that *unum necessarium*, that one thing which is only necessary. But these are points which require more full peculiar treatises, to which many philosophers, especially Plato, Aristotle, Seneca, Plutarch, and Epictetus have spoken much very pertinent to true divinity; as shall (by God's grace) appear in the article of everlasting life; as in some other particular discourses framed some years ago for mine own private resolution. The counsel I here commend unto the reader is no way dissonant unto St. Paul's advice unto his dearest son: *Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us therewith be content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But*

thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith[a].

CHAP. VIII.

Of the Goodness or Honesty of Heart required by our Saviour in fruitful Hearers: of the ordinary Progress from Faith natural to spiritual, and the different Esteem of divine Truths or Precepts in the regenerate Man, and him that is not, but sincerely desires to be such: Vacancy to attend all Intimations of the Spirit to be sought after by all Means possible. That Alienation of our chief Desires from their corrupt Objects is much available for Purchase of the inestimable Pearl.

1. If riches, love of honour, or voluptuous life, make the soul so unfruitful; that temper which in proportion answers to good soil well husbanded, presupposeth a vacuity of these desires. The positive qualification whereto these negative properties are annexed is more particularly described by our Saviour (as St. Luke relates) in his exposition of this parable: *But that which fell in good ground are they, which with an honest and good heart hear the word, and keep it, and bring forth fruit with patience*[b]. Unto such honesty or goodness of heart, apt thus to receive and retain the word of faith heard, is required, first, a sincerity of intention or choice, which presupposeth a distinct and uncorrupt notion of good and evil; secondly, a constant resolution of prosecuting the right choice made, which presupposeth a greater freedom or liberty of practick faculties than can be found in the covetous, ambitious, or voluptuous. For their desires, as all concupiscences of the flesh, prejudice the sincerity of the intention or choice by corrupting the notions of good

[a] 1 Tim. vi. 6—12. [b] Luke viii. 15.

and evil, and maim our resolutions withal to follow what is evidently best, by counterswaying or resisting our inclinations unto goodness. The point most likely to trouble a curious inquisitor in this argument is, whether unto the bearing of fruit with patience there be required a goodness or honesty of heart, precedent to the infusion of sanctifying grace, or that faith by which the just doth live; as unto a fair crop there is a goodness of soil requisite, besides the goodness of the seed sown in it. To my capacity he should much wrest our Saviour's words, and offer violence to his Spirit, that should deny the truth or proportion of this similitude. Nor can I perceive any inconvenience not easily avoidable by application, of the former distinction of a twofold goodness or honesty; one, commendable only in its kind, or by way of mere passive qualification in itself, of no more worth than a field ploughed, but unsown; another, acceptable in the sight of God, as the crop or fruit is to the husbandman. The former is ordinarily precedent, the latter alike subsequent to true and lively faith. All soils (at least in this our land) are, though ploughed and manured,
821 alike unapt to bring forth good wheat, sweet grapes, or other precious fruit, without seeds precedent, yet not all alike apt to bring forth fruit sown or planted in them, supposing their tillage or husbandry were equal. It is alike true of all the sons of Adam, that all by nature are the sons of wrath, all destitute of the grace of God, all alike unapt to do any thing truly good; yet the degrees or measure of their aversion from God and goodness not perhaps alike in all, albeit we consider them as they are by birth, without difference of education, or as they are by mere civil education, without any natural knowledge of God's written law. That such as hear the word, and are

partakers of outward Christian discipline, though not inwardly sanctified, are not equally indisposed to bring forth fruit, is necessarily included in the difference of unfruitful hearers, resembled by the highway side and by stony and thorny grounds. The framing notwithstanding of this disposition, supposed precedent to the infusion of lively faith, may not be ascribed to our abilities, but to the Spirit of God, directing our thoughts, and enabling us for conceiving a kind of previal faith more than natural, by some external or inferior grace, so proportioned to these effects as sanctifying grace is to the fruits of true holiness. Probable it is, might we speak out of experience, that as bees first make their cells, then fill them with honey; or as the formative virtue first, like an artificer, frames the organs or instruments of life and sense, and makes the body a fit shop or receptacle for the human soul (which comes afterwards) to exercise all her functions and operations in; so doth the Spirit usually preorganize the heart for lively and divine faith to work the works of God in it aright. But as these works are wrought immediately by faith, though principally by the Spirit which infuseth it; so likewise is the heart organized by such moral or imperfect faith as they sometimes had that afterwards sin against the Holy Ghost, but by it as the Spirit's instrument, usually preexistent, to the faith which never fails, or unto the life of grace. Whatsoever may be rightly ascribed unto the man already regenerate in production of true fruits of the Spirit, as much, I think, we may give, without offence, to our endeavours in framing this passive capacity or disposition. In the former, (after our regeneration,) we are by consent of most divines coworkers with the Spirit of God, albeit the works be of a supernatural quality; and so

whatsoever we are, we may without inconvenience be thought in the other, it being of a nature as far inferior to the former works, as the grace whereby it is wrought is to the Spirit of sanctification. But in what sense we are said to cooperate with God, by God's assistance in its proper place; where, notwithstanding any captious or prejudicate surmise of this assertion, it shall be made clear, that I give as little to man's abilities in either work, as he that in reformed churches gives the least. But to our present purpose.

2. The mere natural man, whether infidel or careless liver, (the excess of his indocility supposed,) is so affected to the word of faith, as a barbarian that neither knows letter of book, nor other nurture, is to ingenuous arts or liberal sciences. Such as submit themselves to sacred discipline, and hear the word preached with intention, though but morally sincere, to profit by it, are in this like little children, or novices in good literature; that as these abstain from sport or play for fear of chiding or whipping, and follow their books, sometimes only for like motives, sometimes for shame
822 lest their equals should outstrip them, sometimes in hope of commendation, or other childish reward; so he that is not yet, but desires to be regenerated, eschews what God's law forbids, but with difficulty and reluctance, ofttimes for fear of ecclesiastic or human censure, sometimes upon suspicion, rather than religious dread of plagues from heaven: he addresseth himself likewise to the practice of affirmative precepts, but uncheerfully and with distraction moved thereto, either because he would not be unlike those men whose uprightness his conscience cannot but commend, or from some surmise rather than sure hope of divine reward for so doing; never from uniform and sincere

delight in the good itself enjoined, or in the fountain of goodness whence the injunction was derived. Yet thus to be held in compass, and, as it were, bound to good outward abearance, much avails for bringing us to our right minds, or for our recovery from hereditary madness, from which our souls in some measure freed still take some tincture from the goodness of the objects whereunto they are applied: and this restraint of desires, or interposed abstinence from lusts of the flesh, yields opportunities or fit seasons for heavenly medicines to work upon us, which otherwise would prove but as good physic to full stomachs, leaving no more impression of their sweetness in our minds, than wholesome food doth in distempered or infected palates. The temper of the heart once seasoned with habitual grace, is, in respect of the word of faith, like to a mind come to maturity in choicer learning, and reaping fruits more sweet than honey, or the pleasantest grape, from seeds as bitter as the birch or willow: so as now no bodily pain or grief, not gout, or stone, or other disease, can withdraw him from those studies unto which smart of the rod in his younger days could hardly drive him. To enforce or allure him to them upon any other respects, than only for their native sweetness, were as superfluous and impertinent as to threaten an ambitious man with honour, or hiring a miser to fill his bags with gold. The fruits precedent and subsequent to true faith are in shape or outward form (as often heretofore hath been implied) the same, but different in their taste or relish, as also in their manner of production. To abstain from wrongs personal or real, from all pollution of the flesh, to abjure ambitious projects, to mislike revengeful, wanton, or covetous thoughts, are fruits that may uniformly spring from that honesty and goodness of heart usually pre-

cedent, as we suppose, to the internal renovation of the mind, but must be enforced, as it were, by art or external culture. The contrary positive practices, which resemble the works of true sanctity, notwithstanding all outward helps or enforcements of discipline, good example, or the like, are seldom brought forth without such testiness or morosity as we see in children breeding teeth, whereas true faith always brings forth her fruit with joy. Abstinence from evil, to the mind once purified by it, is as a perpetual pleasant banquet; to mortify all bodily members more sweet than life accompanied with perfect health, or than the livelihood of youth: the choicest pleasures the world or flesh can proffer, though lawful, or freed from the sting of conscience, seem but as dregs; to be able to repress them, or entirely to enjoy our souls without them, is the pure quintessence of that delight or joy which others take in them. But this is a peace which is not usually gotten without long war, and many combats: for thus composed, we are in actual league with God, full con-
823 querors over sin and Satan. In the conflicts that procure it, or rather are precedent to the procurement of it, the flesh, I take it, hath not always the sanctifying Spirit for its antagonist: these are sorrows which usually go before the conception of true faith, of which likewise such as are actual participants do not always *fight the good fight of faith;* but even these sometimes, whiles this general sleeps, as they that have not as yet taken any earnest or pressed money of him, always before regeneration offer battle to the world, the devil, and flesh, out of such resolutions to renounce them as have been observed to be right in their kind, and suggested by the Spirit as only assistant, not as inhabitant in the heart. But howsoever our final victory over the flesh cannot be gotten but by the Spirit

dwelling in us, yet to entertain these skirmishes or conflicts, though out of resolutions not inherently spiritual, is to very good purpose. For seeing we cannot assign the very mathematical point, how far reason directed by scripture or ecclesiastic discipline, or externally guided by the Spirit, but not yet quickened by sanctifying grace, or faith apt to justify, can reach, nor know the very instant wherein such grace or faith is created in our souls; we are therefore more strictly bound to perpetual vigiiancy, to stand continually upon our guard, using such weapons as we have, always imploring God's favour to furnish us with better, and his assistance in the use of these, still expecting his leisure for accomplishing his work in us, or for notifying the accomplishment.

3. But before the light of the heavenly kingdom be incorporated in our souls, (though after the habituation of greater resolutions right and good in their kind,) we have usually many transient gleams or illuminations, which inspire our hearts with secret joy, and ravish our spirits, whose representations notwithstanding as quickly vanish as the sight of our own bodily shape in a glass: here then is a point of true wisdom, accurately to observe the circumstances or means used by the divine Providence for their introduction, and upon notice of them to estrange ourselves from all other occasions, for purchasing the like opportunities as were then afforded us. Some man's heart perhaps hath been thus illuminated in his retired thoughts, or vacancy from secular disturbances: vacancy then is to him the field wherein this treasure lies hid, which he must compass, though with loss of gainful clients or multiplicity of businesses in human esteem very honourable and commodious. Others, it may be, have felt like motions upon visitation of the sick, or some kind office performed

to the afflicted: such it behoveth to consecrate their time, before sacrificed to sport and merriment, to purchase the continuance of this inward joy, by taking all occasions to visit the house of mourning. The Spirit sometimes instils some drops of this gladsome ointment into our souls by soft insusurrations in silent night. It well befits such as have been invited to these divine conferences, to alienate some hours allotted for quiet rest, to beg his return with sighs and groans, to entreat his presence with fervent prayers, and entertain his abode with hymns and spiritual songs. Upon what occasions soever the least earnest of our inheritance is proffered, it stands us upon out of hand to make use of that above all other, for better entertaining the like, or speedier going through with offers made. Seeing by grace we can do all things, and without it nothing, or to no purpose, our hearts should be always ready, as to watch when the Lord doth knock, or give any sign of his presence, so to be doing what he com-
824 mands upon the first signification of his will, for then we may be sure the Lord, who is our strength, is with us, how long to continue we cannot tell, *et semper nocuit differre paratis;* especially, when as well the preparation or furniture as the opportunities are not ours, but wholly at another's disposal, who upon just contempt or dislike may retract or withhold them at his pleasure. Now to foreslow the purchase of a pearl so inestimable as this we seek, upon what terms soever proffered, is not only niggardly or foolish, but so demeritorious, and merely swinish, as makes us uncapable of like proffers, which yet are always irrevocable pledges of more real perpetual favours, if they be respectfully accepted in due season. *Wisdom*, saith the wise man, *is glorious, and never fadeth away: yea, she is easily seen of them that love her, and found*

of such as seek her. She preventeth them that desire her, in making herself first known unto them. Whoso seeketh her early shall have no great travail: for he shall find her sitting at his doors. To think therefore upon her is perfection of wisdom: and whoso watcheth for her shall quickly be without care. For she goeth about seeking such as are worthy of her, sheweth herself favourably unto them in the ways, and meeteth them in every thought[c].

4. It may be doubted, but not fit in this place to be discussed, nor is it possible, perhaps, to be finally resolved in respect of all or most men, whether these precedent representations or excitements be of the same nature with the never-fading fruits of the Spirit, differing only in degrees of permanency or consistence, or rather (to borrow a similitude from the mineralist) resemble some lighter metal lying nearer the day, serving to encourage us to go on with the work begun, and withal directing us to the place where the true treasure lies; until we have some sight or experience of the one or other, our denial of ourselves and forsaking all (though right in its kind) is very imperfect, and as it were only by way of sequestration appointed by order of authority, which in secular matters such as have possession are afraid to disobey, though very willing it might not interpose. Thus we before our regeneration renounce the use or fruition of such contentments as nature, civil merit, or custom, have entitled us unto, because we fear their actual usurpation, at least in such measure as we are capable of, might defeat us of greater hopes, or cause us incur dangerous contempts: but we retain our right or interest in them still, often desirous we might safely reap such fruits of them as others do, always prone either to be tempted with

[c] Wisdom vi. 12, 13, &c.

opportunities of enjoying them, or secretly or warily to encroach upon the bounds of prohibition prefixed by the interpreters of God's law, whom out of this longing humour we suspect to be more scrupulous than they needed. But after we come once to view the seam or vein wherein this hidden treasure lies, if we be merchantly-minded, and not of peddling dispositions, we account all we possess besides as dross, or (as the apostle speaks) *dung*[d], in respect of our proffered title to it; for whose further assurance we alienate all our interest in the world, the flesh, with all their appertenances, with as great willingness as good husbands do base tenements, or hard-rented leases, to compass some goodly royalty, offered them more than half for nothing. Of wisdom, saith the wise man in the person of Solomon, *I preferred her before sceptres and thrones, and esteemed riches nothing in comparison of her. Neither compared I unto her any precious stone, because all gold in respect of her is as a little sand, and silver shall be counted as clay before her.* 825 *I loved her above health and beauty, and chose to have her instead of light: for the light that cometh from her never goeth out*[e].

5. Now as wisdom[f], so, much more, grace, (whereof wisdom is but a branch,) *being but one, can do all things*, or rather contains all goodness in it, (and for this reason is set forth unto us in sundry names of things most precious; sometimes of *treasure, pearl, hidden manna*, of *the food of life*, most usually under the title of *the kingdom of heaven;* so is there scarce an inclination or affection to any transitory good or contentment, but symbolizeth in some part with the right desire of this inestimable goodness, and the in-

[d] Philipp. iii. 8. [e] Wisd. vii. 8, 9, 10. [f] Ver. 27.

dustry used for procuring the one (the desire or affection itself being sublimated or refined, as the transmutation between symbolizing natures is easy) may well be assumed into the search of the other. To instance first in such as our Saviour proposeth to our imitation.

> *Impiger extremos currit mercator ad Indos,*
> *Per mare pauperiem fugiens, per saxa, per ignes.*
> Horace, Epist. lib. I. i. 45.
>
> In hopes of gain to utmost Indies the merchant hies,
> And from hard need through seas, through fire and flint he flies.

Could he conceive of grace as of a jewel invaluable, converting his toilsome cares for transitory wealth into industrious desires of everlasting treasure, none more fitly qualified for the purchase of it than he: *If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding*[g]. But he shall shew himself as unfit to traffick for this and other spiritual gifts, as Æsop's cock to be a jeweller, that will wrangle for them as for ordinary ware, indenting beforehand what he shall pay, seeking to beat down their price; or so hover when God shall call him, as Pharaoh did with Moses: *Go, and serve the Lord your God: but who are they that shall go? Will ye go with your young and old, with your sons and your daughters, with your sheep and your cattle?* Nay, *let the Lord be so with you, as I will let you go, and your children:* yet this is too much, *it shall not be so: go now ye that are men, and serve the Lord; for that was your desire*[h]: yet after two more

[g] Prov. ii. 3, 4, 5, 6. [h] Exod. x. 8, 9, 10, 11.

plagues sent, his mind was a little altered: *Go ye, serve the Lord; only let your flocks and your herds be stayed: but let your little ones also go with you*[i]. But Moses' resolute answer shews what God requires of us: *Thou must give us also sacrifices and burnt offerings, that we may do sacrifice unto the Lord our God. Therefore our cattle also shall go with us; there shall not an hoof be left; for thereof must we take to serve the Lord our God: neither do we know how we shall serve the Lord, until we come thither*[k]. Nor do we know, when God calls us first out of this world, what peculiar services may afterwards be enjoined us; as, whether to sacrifice our lands, our goods, our bodies, our honour or reputation, in testimony of Christ and his gospel. For this reason, once called we must resolve to forsake Egypt wherein we have been brought up, and seek after the promised land with all our heart, with all our soul, as well the brutish part as the reasonable, with all our faculties and affections, intellectual as well as sensual; otherwise, by secret re-
826 servation of special desires for other purposes, we make ourselves liable to Pharaoh's plagues, or to the judgments wherewith Ananias and Sapphira were overtaken. Now although to abjure our accustomed delights, or wean our desires from choicest matter of wonted contentments, may seem very distasteful to flesh and blood before trial made, yet, did we consider that the desires or affections themselves were not to be utterly extirpated, but only transplanted, and that such as yielded greatest store of choicest secular, were by this transmutation apt to bring forth most pleasant spiritual fruit in greatest plenty, it would much animate us to take the same pains in a better soil. The ambitious man will patiently watch his opportunities to

[i] Exod. x. 24. [k] Ver. 25, 26.

bow and crouch, and give all significations possible of good respect towards such as may further his suits, which he graceth with seemly compliment, and decent behaviour for the present, with deep protestation of future endeavours to deserve any favour that shall be shewed him. Could he but inwardly fit his soul to these outward characters of humility, and bow his spirit unto the Almighty, pouring forth prayers and supplications with vows of fidelity in his service, no man more fit than he to sue for grace, the least drop whereof suffered to sink into his heart, to make representation of these joys whereof it is the earnest, in that form in which the scripture sets them forth, as under the title of a most glorious kingdom, would sublimate his aspiring thoughts (once alienated from their wonted object) into indefatigable devotion; whose gracious respect with God would much better content his soul, than any reflexed splendour from the favourable aspect of earthly majesty. Our first inclinations unto love, (which is but a distillation or liquefaction of the soul,) before they become polluted with the dregs of unclean lusts, or other sacraments of unhallowed combinations, or extracted from these with penitent tears and true contrition, are very transmutable into Christian charity by the infusion of Christ's blood, once shed in love to us, but continually able to season the bitter fountain of this and other corrupt affections, so entrance were made for it thereinto by assiduous and sober meditation of the sorrows that pierced his heart for our redemption; and no man [1] more apt to delight more in his love, than he to whom much mispense of love hath been forgiven. If that inbred delight or mirth, whose abundance impels all sociable and good natures especially to hunt after objects or occasions that may stir

[1] Vide Luke vii. 47.

up exhilarant motions, if this delight or mirth were but drawn from those corrupt issues which excess of wine or strong drink usually provoke, (as profane or wanton ditties, exchange of unseemly and offensive jests,) it might yield matter for more sacred melody, and vent itself with greater joy in psalms and hymns and spiritual songs. Thus much, in my understanding, our apostle supposeth in that exhortation, *Be not drunk with wine, wherein is excess; but be fulfilled with the Spirit; speaking unto yourselves in psalms and hymns and spiritual songs, singing and making melody unto the Lord in your hearts*[m]. And none, in my conceit, more likely to bear his part better in the quire of saints, whether in hearty rejoicing with such as have just cause to joy, or unfeigned sorrowing with such as mourn, than a sweet nature prone to company, but prevented by grace, before he fall into the sink of good fellowship, or else throughly cleansed from the filth he hath caught by wallowing therein, before the stain incorporate in his soul. Of this alteration of inclinations
827 natural into spiritual, hereafter or elsewhere more particularly, by the assistance of that grace whose infusion alone must work the sublimation. Here I thought good to signify to the penitent sinner by the way, that there is no plant which hath given good proof or sign of fertility in Egypt, but, removed in time, is apt to fructify accordingly in Canaan. Now seeing in this first resurrection to newness of life our corruptible affections do not die, but only put on incorruption; why should it seem grievous unto our souls to forsake the world and flesh, with all their pleasures or preferments, our friends, our kindred or acquaintance, whenas the reality of the contentment we took in these, or whatsoever is naturally most dear unto us, is even in

[m] Ephes. v. 18, 19.

this life more than fully recompensed, yea, many times doubled, in the sublimation of the desires or inclinations, which for substance remain numerically the same, but with gain of reference to more excellent objects, besides the increase of their native strength and vigour, thus inwardly purified and adorned with inherent beautifications? That in renouncing all wherewith nature, custom, or our own industry had invested us, there can be no loss, but happy change, (seeing our internal faculties still remain entire, much bettered for the present in themselves, as also in their dependance for future hopes,) our Saviour most divinely implies in that promise of comfort, *Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life* [n]. To speak philosophically, as health or right habit of body, so, much more, the welfare of soul and mind, even all the delight or joy we can truly say is our own, must be from within us; externals may only help to raise or ripen it. Now as there can be no want of fire, unless to cripples or chimney-corner sluggards, whilst the same heat or warmth which it yields may be as good cheap borrowed from the sun, or better procured from proper motion or agitation of our blood and spirits; so can it be no loss to be deprived of friends, wealth, or honour, so long as the flower and quintessence of all the contentments which these could occasion may be more plentifully reaped from the peaceable fruition and free exercises of our own souls, or right employments of their best faculties, especially

[n] Mark x. 29, 30.

from the excitation of God's gifts in us, whereby we are united to Christ, who is more to every faithful soul than was Elkanah unto Hannah, not only much better than many sons, but one in whom, though we had nothing besides, we may by just title of dominion possess all things.

6. But if we must affect the former change with all our hearts, with all our souls, with our whole intention and resolution; no man, it seems, may intend any other matters, secular especially. Yes, even such secular businesses as we are said wholly or solely to intend or mind, absolutely exclude not all, but only incompatible cogitations of other matters, though of like kind. The mutual compossibility of actual particular cogitations with virtual continuance of some main purpose or intention, was before exemplified [o] in a man holding on a journey upon some weighty business, yet not always thinking whither or about what he was going, but often occasioning or entertaining ordinary wayfaring confabulations. Our whole delight then, not every particular delectation; our habitual, final, or
828 principal intention or resolution, not every particular purpose, must be set upon the former purchase. Our desires of it should be as the main bulk or trunk, out of which, well grown and deeplier set, other intentions or resolutions may spring as twigs and branches, or be engrafted in it without annoyance. Such a principality or integrity of intention our Saviour enjoins in that precept, *First seek the kingdom of God and his righteousness, and all these things* (which the world principally cares for) *shall accrue unto you*[p]. An experiment of this gracious promise we have in Solomon, into whose sincere and hearty prayers for true wisdom no intentions or desires of wealth or honour did insi-

[o] Sect. 2. chap. 7. parag. 3. [p] Matth. vi. 33.

nuate or intrude themselves; howbeit both wealth and honour, though unasked, did in great abundance attend wisdom once obtained. *All good things* (saith the wise man[q], paraphrasing upon this grant elsewhere specified in canonical scripture[r]) *together came to me with her, and innumerable riches in her hands. And I rejoiced in them all, because wisdom goeth before them: and I knew not that she was the mother of them.* Her growth in him though sudden, was very great, and able to bear the extraordinary fortunes: notwithstanding, when grievous blasts of temptations arose, the exceeding height of these accessory branches had almost overthrown the stock wherein they were engrafted. This should teach us always to increase our desires of grace, and moderate our delight in transitories: howsoever, continuing so affected as Solomon in his first choice was, we may possess all things in the Lord, and the abundance of riches, honour, or other worldly blessings shall be truly sanctified unto us. For not the possession of them or delight in them, but their possession or delight with prejudice or interruption of our main intention or resolution, is unlawful. Ordinary vintners have more wine than most noblemen in their cellars; so have apothecaries greater choice of delicates in their shops than can be found in princes' palaces; yet are neither usually more pestered than other men of their rank or means with such diseases as excess of wine or sweetmeats engender, because to fare deliciously every day was no part of their intention at their assignment to these trades, but rather to increase their stock, and gain some perpetuity of lands or lease for themselves and their posterity, by abstinence and wary dealing with these commodities,

[q] Wisd. vii. 11, 12. [r] 1 Kings iii. 13.

whereof others either surfeit or are too lickerish. Were the kingdom of grace thus primarily and wholly intended, and the practice of means ordained for our salvation constantly and fully resolved upon, the increase of riches, honour, or other materials of voluptuous life, would breed small prejudice to our faith or calling; rather their abundance, caused more by God's mere blessing, or disposition of his providence, than by our solicitous care or affectation, would bring forth a more heroical contempt of them than their want can nourish, and, as it usually comes to pass in like cases, quite take away all delight or pleasure in them: use them with their excrescence men thus affected might, yet not, as usurers do their money, for their own increase, but rather as a stock to traffick with, for the final purchase of an inheritance not subject to such change or chance as the greatest and surest worldly possessions are. So our Saviour adviseth; *Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also*[s]. This last caveat may inform us, that
829 God requires not always an actual alienation of our right or interest in his temporal blessings, but rather an appropriation of our hearts (alienated from them) unto him, who *is able to make all grace to abound towards us; that we, always having all sufficiency in all things, may abound in every good work.* For seeing *the ministration of this service not only supplieth the necessities of the saints, but also is abundant by the thanksgiving of many unto God; he that findeth seed unto the sower will multiply the seed which we*

[s] Luke xii. 33, 34.

thus sow, and increase the fruits of our benevolence[t], that it may redound more and more unto his glory. As it is extreme vanity, without special occasions or peculiar necessity of extraordinary times, to give or make away the root whence such fruit doth grow; so is it a point of spiritual folly or infidelity, to imagine the stock should perish or not prosper by often lopping, or that we should forfeit our hold of what we enjoy by due payment of rent or tribute unto the Lord and Owner.

CHAP. IX.

That Faith cannot exercise its Sovereignty over our Affections or Desires until it be seated in the Heart, with brief Admonitions for bringing it into this Throne.

1. From the former and like parables put forth by the author and finisher of our faith, we are taught that faith, if perfect, must be seated in the heart, or fountain of man's vain imaginations, whence evil thoughts still issue in great abundance until it be cleansed by infusion of this purifying grace. Most fitly doth that parable of the leaven exemplify, as well the use of faith, as the truth of this observation. Thus much at least it directly and necessarily implies, that our assent unto the gospel of the kingdom must be in such a part as the virtue of it may be diffused thence unto the whole mass, which it is ordained to sanctify: for it must season our inbred affections, alter the taste of every appetite, qualify and strengthen our natural inclinations unto good. Now if we consult true philosophy, no other member in the body besides the heart can be a fit seat for such absolute command. But whether it be possible

[t] 2 Cor. ix. 8, 10, 12.

for assent, every way the same with that which thus renews the mind, and hath such sovereignty over all our faculties, to lodge elsewhere than in this palace or chief mansion of the soul, were curiosity to dispute. Yet admit the same faith should elsewhere reside, it could not exercise the like sovereignty as there it doth; for every desire or concupiscence deeply rooted would in temptations overbear it. Nor is it the greatness of the good proposed, if our conceit of it be but superficial, or our desires of it admitted only into the confines of our souls, that can oversway such natural propensions to a far less, as spring from the heart or centre. The reason whereof, as of many other assertions in this short treatise, shall (God willing) at large appear in the article of everlasting life, where just occasion likewise will be offered to rescue the heartless imaginations of some late divines, more than half yielded to the authority of Galen, (though forsaken in that point by the most exquisite modern professors of the noble science he taught,) that the head is the principal member; as if Solomon or our Saviour had spoken more vulgarly than accurately or philosophically, when they ascribe this principality to the heart: howbeit the very ground of their arguments suppose this vulgar opinion (if so men will have it) to be an undoubted truth in nature. But referring philosophical or scholastic disputes of this point or the like to their proper place, the gymnosophist's device to represent the peace and quiet state of a temporal monarchy by the monarch's presence in the metropolis, and the disturbance likely to ensue his absence, may serve as a vulgar or popular illustration of that sovereignty, which faith, once seated as hath been said, may exercise over every affection at its pleasure, but not so seated shall ever

want: whilst he trod the corners or utmost parts of his bull's hide, the depression of one did raise another, but standing once still in the middle, all lay quiet. Thus while our assent unto precepts divine floats only in the brain, or keeps residence in the borders or suburbs of the soul, it may perhaps suppress some one or few exorbitant passions, but the expulsive or expugnative force which in this case it useth being unwieldy, neither uniform nor well planted, will occasion others as bad to stir or mutiny. Usually, whiles men strive to beat folly or vanity of youth by the strength of God's word (not well rooted) out of the fancy, they let in covetousness into the heart; ofttimes, seeking to keep out covetousness, popularity, ambition, or other affection, whose help faith weak and unsettled commonly useth in such expugnations, will find occasion to insinuate themselves; or though faith not yet well seated were able itself alone to root out covetousness, restrain lavishness or prodigality, or lop off luxuriant branches of ambition, yet there is a secret pride which usually springs out of these stocks: for many grow inwardly ambitious of their conquest over ambition, or rather of restraining the outbreakings of this or other unfruitful plant. Now these inward swellings, though in themselves less, are yet commonly most dangerous, because they come near the heart, and will never be assuaged until true faith be enthronized there, as in the fort or castle of the soul, where it hath every affection or desire as it were undershot, or at such command as they dare not stir to its prejudice, but by stealth, or some secret advantage espied by the flesh unable to stand out against it. For as motion beginning at the centre diffuseth itself equally throughout the whole sphere, shaking every part

unto the circumference, and from this advantage of its original deads the force of contrary impressions, whose impulsive causes are but equally strong; so faith, possessed once of the heart, having its force united by close reposal therein, commands every affection, delight, or pleasure of our souls, and breaks the impetuousness of every inclination or propension contrary to such motion as it suggests; seeing no hopes can be equal to the reward which it proposeth to the constant and resolute, no fears comparable to the terrors which it represents to the negligent or slothful followers of such courses as it prescribes. And the equality of hopes and fears even of the same rank, (though set upon like objects,) equally interested in the principal mansion of the soul, do equally sway or move us either to undertake any good, or eschew any of more evils in themselves equivalent, being proposed to our choice. Now though God alone give the victory only able to make entrance for his graces into the heart, we may not in this
831 respect foreslow the siege until he set the gates open. He, and none but he, did place David in the hill Sion, and gave Gideon victory over the Midianites, as they both well knew and firmly believed, but their belief hereof did not (as Machiavel calumniates Christian religion) emasculate their minds, or tie their hands from using such natural strength and valour as they had; their personal endeavours in fight were answerable to their devotion in prayer for divine assistance. Others, after God had given them full assurance of most extraordinary victories, did use the ordinary stratagems of war. In imitation of them, we should remember, that albeit our affections will never be loyal until faith and sanctifying grace by the sole operation of his Spirit be seated

amongst them; yet even such of these as most resist their admission may be much enfeebled or pined, and so made more willing to yield when God shall call the soul to parley, if we use such means as have been prescribed[u] for cutting off that relief or provision they have from without. Nor can the veriest freshwater soldier in Christ's camp be altogether ignorant how the external object nourisheth inbred desires or affections, which by sufferance to range abroad increase their strength and confederacy. But in all these endeavours we must include prayer as a chief associate; for God ordinarily let sin sanctifying grace at the same gate at which honest hearty prayers go out.

2. More particulars concerning subordinate means to be used for bringing faith into its throne must be referred to the place often mentioned; only one admonition remains for such as would be fit auditors of these divine oracles, often intimated by our Saviour, but too seldom urged by his messengers in these days especially—*to hide or lay up God's word in our hearts;* which to my capacity implies our secret meditation should far exceed our table-talk discourses of these great mysteries, at least while we are but scholars, no professors of divinity. And if I err, it is rather charitable fear lest others wrong their own souls, than any jealousy lest they should disparage our profession by proving prophets, that makes me think one principal reason why the word of faith doth not fructify or take better root in the hearts of many indefatigable hearers, is, because it shoots out too fast in their mouths; they are commonly as swift to speak as to hear; which kind of humour St. James[x] in his time much disliked, as knowing perhaps this luxuriant

[u] See chap. 3. parag. 3. [x] James i. 19

flourish of words did partly hinder the fructification of his hearers' faith in deeds and works. But to conclude: seeing faith comes by hearing, and must be hidden in the heart, the surest and most compendious method for settling it therein would be (besides due preparation for ordinary hearing the general form of Christian doctrine publicly and solemnly delivered) to watch all opportunities when our hearts are throughly affected with unexpected matter of sorrow, joy, grief, fear[y], admiration, or the like, and forthwith to apply such passages of scriptures as suit best to the present affection. The words, though of God, whilst uttered by man usually want weight to make entrance for themselves into hearts not well wrought in tender years by good discipline; but yet might easily sink even into such, being first thus pierced and as it were ploughed up by real accidents, especially by strange and sad occasions, as sickness of body, or other grievous cross or calamity, without which, neither the threats of the law nor sweet promises of the gospel make any great im-
832 pression upon many in our days. A faithful pastor should have his wits vacant to attend these or such like extraordinary occurrences that happen to his flock, always ready in matter of sorrow to pour in salve whiles the wound is open, or in occasion of godly mirth or moderate joy to clap on the seal while the wax is warm and well wrought. One short lesson well applied in such season will work more upon the conscience and practick faculties of the soul, than a solemn discourse of some hours' length, though containing much sound doctrine, and many very profitable uses, without the concurrence of some such internal disposition to receive them. And as the very naming of London, Paris, or some other great city, doth stir up a

[y] Vide Luke i. 67, 68; ii. 51.

more lively representation of them in his fantasy that hath been in them, than a geographical lecture could do in his that never looked upon them but in a map; so the least after-touch or remembrance of the same or like points as have been thus seasonably instilled, will imprint a more live-working sense of God's word in the experienced heart, than a long, elaborate, and well pressed exhortation will do in others.

Thus much at this time of that faith whereby the just doth live, and of the qualification required in all fit auditors of the mysteries contained in the Apostles' Creed; for whose right explication the Lord of his mercy so qualify my heart and soul, that I may be able as to discern so to deliver the truth without all respect to mine own or others' persons, and so guide every Christian reader's affections, that he neither be unwilling to embrace any truth nor willing to entertain any error for my sake.

END OF VOL. III.

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